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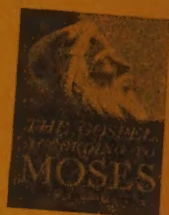
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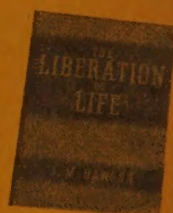


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THE Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary



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IN MEMORIAM

Ellis Adams Fuller

1891-1950

President of the Southern Baptist Theological Seminary

1942-1950

Whereas in the Providence of God we have suffered the loss of our beloved President, Ellis Adams Fuller, we, the Faculty of the Southern Baptist Theological Seminary, desire to express our deep sorrow in his passing and our sincerest appreciation of his ministry during the eight years of his presidency.

The Seminary never had so remarkable a period of growth as it experienced under his leadership. Many monuments to his vision, his energy, his executive ability and his unreserved devotion to his task are everywhere to be seen on the campus and in the life of the Seminary. As testimonies to his faith and purpose and faithfulness these achievements will endure to his praise, always inspiring gratitude to God for working so marvelously through his chosen servant. The entire future of the Seminary will be blessed by the work that he did.

Even as we mourn his loss we set our faces to the future with a fresh sense of the high mission of the Seminary in the purpose of God and pray for the blessings of divine grace and wisdom upon the Trustees and Faculty in the fulfillment of that mission.

We desire also to express our heart-felt sympathy to Mrs. Fuller, to Ellis, Jr., Sara Elizabeth, Ida Lee, and all his other relatives, commending them to our Heavenly Father in whose grace and power we, with them, shall find rest and strength and the assurance of hope.

November 6, 1950

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Dr. Fuller in Seminary Leadership

W. O. CARVER

A man does not need to fill out the full of three score years and ten with fruitful service in order that it may truly be said of him that "having served his generation, according to the will of God, he fell on sleep." It isn't the calendar that measures life, but in deeds and in the bequest which one leaves to posterity do we reckon the meaning of life. Dr. Fuller's eight years in the presidency constitute a definite chapter in the Seminary's history, and in the Seminary service, a chapter on which will shine increasing glory of appraisal and approval and of gratitude as the measure and the meaning of its achievements come more and more to be seen and appropriated in the expanding life of our denomination. Each of the six presidents made his distinctive impress on the Seminary's life, by his equipment and inspiring service, whether it be the twenty-nine years of Dr. Boyce and of Dr. Mullins, or the fourteen years of Dr. Sampey, or the six years of Broadus, or the four years of Whitsitt, or the eight which Dr. Fuller crowded so very full of so many plans and projects, so vast a flow of energy, such ever expanding vision and mounting ambition for the institution and the cause which the institution serves.

Dr. Fuller came to a difficult situation and to a glorious opportunity. He found problems, the difficulty and opportunity of which no man could have fully anticipated but which would manifest themselves, difficulty and opportunity, in the unfolding events of his administration. Problems and privilege faced him in the denomination; in the responsible Board of Trustees and their administrative com-

mittees with whom and under whose advice and authority he served; problems and privileges in relations with the faculty and the administrative staff and in the student body. With all these he was to be most intimately connected. Problems and opportunity must come in the interrelations of institutions and agencies of the denomination which is growing so rapidly in numbers and in the complexities of its organization and its work and in the many currents and cross-currents of aims and teachings. There were also problems which he perhaps had least anticipated and for which his previous wide experience had probably prepared him less than for these other problems. Here were problems in the realm of theological thought and culture and standards and in interrelations of evangelical groups, in an era of ecumenical insistence and of growing spiritual fellowship in unity of the Christian experience.

The difficulties he solved with no little help from many workers-together of God. Such co-operation must always obtain, and especially must be found in a denomination like ours which insists on independence and autonomy of each individual. He grasped and met and glorified his opportunity with expanding ideas, with maturing plans, with achieving strategy and statesmanship, and here again with much assistance from many helpers. Dr Fuller sought and welcomed help and counsel. I speak from experience. He honored and embarrassed me with many an invitation to come in and discuss with him problems, and he unconsciously flattered me with a deference for which I felt wholly undeserving. Counselors felt free to respond to his invitation knowing that he himself accepted the responsibility of decision. Counsel helped him expand and clarify and develop his own thinking, but the conclusions were his. He was sensitive to criticism and deeply desired approval. In the end he did not permit criticism or approval to defeat his purpose, but only to modify his method.

Dr. Fuller came to the Seminary with a full store of experience in the essential aspects of the life and work of Baptists. This experience had been gained and confirmed by

high achievement in many relationships in our Baptist life. The conditions and circumstances of his boyhood on a farm in South Carolina had provided a groundwork of independence, initiative, and determination, to support an ambitious idealism communicated and encouraged by his parents and especially it would seem by his mother. Withal there was a core of religious reverence and devotion to constrain his powers and his purposes. Educational facilities were not of the best but fortunately the academic standards were not at that time too high nor too rigidly applied. A love of sport and exceptional ability at baseball enabled him to win his college degree at a Presbyterian college with incomplete high school preparation. His native ability and determination made this ample equipment for effective achievement in whatever direction his calling might lie. It was the ministry that came to grip him irresistibly. Even so, it was necessary for him to have some common school teaching experience before taking up theological studies which he completed at somewhat above the average age. After his Th.M. graduation he accepted a Fellowship in New Testament with Dr. A. T. Robertson, completed the one year of residence study then required for the Ph.D. degree and successfully passed the examination.

Already in a student pastorate at Campbellsburg he had demonstrated exceptional ability in evangelism, pastoral ministry, and church administration. In successive pastorates in Greenwood and Greenville, South Carolina, his capacity was increasingly demonstrated and later came to first rate success in fourteen years of rare achievement in the pastorate of First Baptist Church, Atlanta, rare especially in light of the fact that most of his period included the depression decade of the thirties.

His passion for evangelism and his exceptional success in it led to his being asked to take the leadership of evangelism for the Southern Baptist Convention under the program of the Home Mission Board. To the very end of his life evangelism was his supreme interest and devotion as a minister of Jesus Christ.

In Atlanta the First Baptist Church discovered his fitness and induced him to accept what turned out to be the pastorate in which he served with highest success and when he established contacts which led on to varied services. He became a member of the Home Mission Board and very shortly its president. And this just at a time when the million dollar theft by the Board's treasurer plunged it into what seemed a hopeless situation. The theft along with the depression and the accumulation of debts left the Board with a two million dollar deficit. It required heroic courage and extraordinary business skill and a leadership that could inspire courage and sacrifice to save the Board from actual legal bankruptcy and from a very wide questioning concerning the necessity for trying to continue the Board as an agency of the Convention. He had noble and capable helpers but it was the common understanding that Dr. Fuller led in saving the day and bringing the Home Mission Board into the beginning of a new era of unprecedented significance in the life of the denomination.

In natural course Dr. Fuller became one of the major statesmen of Georgia Baptist affairs. President of the Convention, member of the State Board, head of the Hospital Commission, influential counselor in all the work of the denomination, he "achieved a good degree and great boldness in the faith." Dr. Fuller's positions and achievements thus far made him increasingly a leader in the affairs of the Southern Baptist Convention. His zeal, energy, and abilities made him more and more a recognized major factor in the rapidly growing life of the denomination.

When a successor to President Sampey was required for the Seminary it could be no surprise to anyone that many minds turned to Dr. Fuller. He had come to denominational leadership with a recognized ability and courageous daring. The position in Louisville needed all his gifts and qualities. Besides the normal and obvious needs which could be recognized by all, there was need for rapid enlargement of the faculty, encouragement for sound scholarship and for leadership in the field of academic theological

thought. It can be seen that Dr. Fuller's varied experiences, with successful service in them all made him a roundly developed minister and leader; but that all these rich experiences had not necessarily acquainted him with the specific requirements nor developed in him the peculiar gifts needed in the broad field of theological education.

Within the Seminary, its problems had to be the joint problem of president and faculty. Together they had to see the nature and function of the Seminary and of the ministry of the Seminary, and together to strive as a team to define its functions, to accomplish its ideals and to fulfill its calling. The Seminary is an institution for providing competent ministry for its denomination. It is a conservator of the convictions, the ideals, the unity and the spirit of its denomination. It is a medium through which its denomination makes its contribution, out of the treasury of truth and devotion and consecration God has bestowed upon it, to the life and work of the total Christian movement for the redemption of the world, unto the glory of God in the redeeming Christ.

It was here he would depend more than in some other directions upon the fellowship of his colleagues. They had to find and solve various problems which arose in this connection. That they did find the method and work it out is evidenced by the present faculty, more than twice as large as the one which he found when he came here, and made up of men of such scholarship, of such religious fervor, of such consecrated energy as give security to the worthy standing of this institution for a full generation ahead. How much he rejoiced in that fact in these latter days of his ministry, I can testify gladly.

Dr. Fuller's success is tested also by the size of the student body and by the growing enthusiasm of gratitude which these students have come to feel toward him. I was, and I suppose all of us were, impressed by the large gathering of students that came together for the Chapel service in which he spoke the day he left for his final trip. Although another had been announced to speak at that time and there was only brief notice that he was coming for a message, a fare-

well before going off, as the doctor had said, to rest, the students came in great numbers and their response to his talk gladdened my heart as I know it did the hearts of all of us. And he said to them, "I am going away under directions, partially instruction, to take a complete rest and I am going to make no more addresses, do no more work than I can persuade Mrs. Fuller to allow me to take." By this he served notice that he did not mean to rest and I think few of us who knew him would have any thought that he would rest. He told us he was "far from a well man" and asked for prayers in his behalf. But for a saving sense of humor, which was very definite, and for a capacity now and then to give himself wholly to an hour or two of recreation, he should have come to the end of his road with sudden stop long ago. There were various indications which we can see now that he really desired that whenever his end should come, it should come in some way quite such as found him. A man of restless energy, of imperial imagination, of almost unmatched boldness and daring, he developed new plans always. He seemed to me sometimes to be able to invent new schemes for the work of the Kingdom more rapidly than he could induce anybody to carry them out, and faster than he could fully formulate his own plans.

The student body increased by more than two-thirds during this eight year period, which attests again his great leadership and skill and ability. And what shall we say about these grounds and buildings, the amazement of even those of us who have been close in on the progress, and the astonishment of all who hear about it. I do not need to enumerate them, this Chapel the climax, although not the end, this in which he took most joy, in which he made the first address which was spoken. I wondered what would be his first emphasis. It was what became a continued and insistent emphasis on worship: the worship of God; the heart of the whole institution. This was emphasized as the meaning of everything which was done, the worship of God. He went out from here at his last appearance with an emphasis on worship and evangelism. Then he came back yesterday to

lie in state in this climax of all these buildings, planned, erected, modified under his lead. It is such an achievement under the leadership of God and with the helpers whom God gave him, as I do not think any of us, trustees or faculty, or denominational leaders generally would have approved in all these undertakings if they had been laid before us in the beginning of his ministry as president. We had to see them and support them and rejoice in them in the end and thank God for them, when we had followed through with him. He did not, I think, have any such vast scheme in mind from the first. It grew as it advanced. In all of this, therefore, Dr. Fuller unquestionably led. He was always ahead of his coadjutors, always ahead of his colleagues but willing now and then to be checked and reoriented by their counsel and by his necessary dependence on their support. This campus will always have his name and vision enshrined in its grandeur. Mullins and Fuller will share in the gratitude of succeeding generations as the campus provides for a ministry they prepare for.

Was Dr. Fuller's work unfinished? That suggestion came to me but it did not register in my conviction. Of course I know there are buildings yet to be finished, probably two or three buildings more to be begun from the very foundation, but they are in the plans and all has been carried forward in such a way that the program has to be carried out. No man's work is ever finished if his work is worth-while. We must supplement each other from generation to generation, and he has left as a heritage a task and a great responsibility for his successor. He has given the Seminary material equipment and facilities for service unprecedented and as yet probably not wholly realized. It will be for the administration of another president and this young faculty with the increasing faculties that shall come on, and for the students who shall be here, to fill this vast material body with the sort of spirit and the sort of glory and the sort of inner being to which Dr. Fuller looked forward, and which the institution must have, if it is to fulfill its destiny. So this man of imperial imagination, of dynamic daring, rest-

less energy, did not wish to finish, but to project and to assure.

Three scriptures among many have been coming to me again and again since I heard of the stroke which came to us. First, "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Then Paul's description of the rounded Christian experience and meaning when he spoke to the Thessalonians of his joy in them, "knowing your work of faith, your labor (toil) of love and your patience of hope." No man undertakes and carries through a great work unless he has a great faith in God, his purposes and his power, and his fellowship. Love brings a man not merely to do work but to toil unceasingly and to weary and wear himself because he loves. In "the patience of hope," in the ordinary sense of patience, I do not think Dr. Fuller excelled, because he was impatient to do things, but in the right meaning of the word he had the endurance, the staying under the burden until it was laid down at the proper place. "The work of faith, the toil of love, the endurance of hope," and then that other crowning scripture, "Blessed are the dead, who die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their toils, and their works continue on after them."

And so today we may take up for ourselves, in reference to our fallen leader and brother and friend, the prayer which Dr. Broadus used in closing his Memoir of his great, beloved friend and companion, Boyce, when he said: ". . . and may there be the men always, ready as the years come and go, to carry on with widening reach and heightened power the work we sought to do and did begin."

Why Baptists

ELLIS A. FULLER

Nothing but the conviction that the twelve million people called Baptists who encircle the globe actually have a distinct contribution to make to the ongoing of God's Kingdom, a contribution which is preeminently needed and worthwhile in the light of the ideologies which clash and clamor for supremacy in this day, leads me to present what I think is the distinctiveness of our Baptist people.

Disclaiming all denominational arrogance and disavowing either desire or purpose to make odious comparisons between the Baptist people and other Christian groups, I come with an emphasis, which, if the world at large shall come to see, will mean strength to all the Christian forces and general advancement in Kingdom progress. In other words, I come with a passion for the good of all Christian groups and for the disparagement of none. The very genius of the Baptist faith leads all intelligent Baptists to respect and honor all men who love our Lord and Saviour, Jesus Christ, in sincerity, and demands of us all a willingness to die to protect even propagators of error if they declaim it as their religious convictions.

I.

The failure of people to see and to appreciate the fundamental conviction of Baptists is all too general. Quite often we hear ourselves characterized by unknowing men as "a narrow group who believe that they only will be saved." To charge Baptists with such folly is to create a groundless indictment which is both unfair and untrue. No group of Christians anywhere can be further from arrogating unto themselves the sole right of carrying "the keys of the Kingdom" than are our Baptist people. Consistently through the ages we have stood firmly against all contentions that church membership carries with it saving efficacy. So far as eternal salvation is concerned, we believe and teach that men of any church or no church have direct access to the truth which

This address was delivered at the Centennial of the Walnut Street Baptist Church, Louisville, Ky., in 1949.

saves and that they are genuinely saved by their experiences of the truth regardless of their church affiliations.

Likewise, we suffer at the hands of those who pass us by with a flippant gesture, saying, "Baptists believe that people have to be immersed to be saved." When will this delusion be lifted from the minds of people, in the churches and out of them? The fact is that there is no group of Christians anywhere to whom the ordinances are as utterly destitute of saving efficacy as they are in the thinking of Baptists. To us the ordinances are not sacraments; that is, they are not vehicles of grace. They are teaching ordinances and valuable only because they symbolize the two truths which constitute the eternal gospel of grace, namely, our Lord's death and His resurrection.

I mention also another misleading tag which is frequently placed on the Baptists: "The Baptists are a selfish group who major on close communion." All who know the facts are quite aware of the differences of opinion which prevail even among Southern Baptists on the question of so-called "close communion." If the question were raised for consideration by this group here assembled, I dare say there would be both protagonists and antagonists of the "close communion" position. Many Baptist churches in our southern territory practice unrestricted communion, while others rigidly adhere to the practice of "close communion." I do violence to neither group when I say that there is not anything pertaining to the Lord's Supper which has anything to do with eternal life. Even if all Baptists were close communionists or if all were open communionists, their position on this question would not be the thing which makes them distinctive.

II.

We take courage and go forward with renewed strength when we take stock of the profound and eternally significant truths which evangelical groups generally hold in common. Surely Baptists would not claim that these and other truths which they hold in common with other Christian groups are more inherently valuable in their hands than they

are in the hands of other groups who in similar experiences have appropriated them unto themselves and with like loyalty are attempting to share the truths with those who lie in darkness unto the isles of the sea. We gratefully acknowledge our brethren and sisters of other Christian affiliations as trustworthy comrades and fellow-helpers in the great task of preaching the gospel of the Kingdom of God because they share with us the major truths which constitute the Christian system of truth.

Together we believe that the eternal God is our Father, that his only begotten Son is our Saviour, that the Holy Spirit is our Comforter and Guide; that these Three, who are absolutely separate and distinct as persons, are indivisibly one. Hence, we hold and preach the inexplicable mystery of the Eternal Trinity.

Together we believe in the tragic fall of the human race, by which fall sin entered into the human family affecting every man in all his parts, thereby reducing him to such human frailty that the law, which held up before him God's requirements, only condemned him; and, because of his frailty, was utterly powerless to save him.

Together we believe that God in "sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."

Together we believe that "the Word was with God, and the Word was God, the same was in the beginning with God," and that "the Word became flesh and dwelt among us" in absolute sinlessness as the perfect revelation of God; that he voluntarily offered himself as an eternal sacrifice for sin forever and that he emerged bodily and eternally triumphant out of the grave, ascended to the right hand of the Father, where he ever lives to make intercession for us, while he waits in expectation that all enemies shall be made the footstool of his feet.

Together we believe that the Holy Spirit, the third person of the trinity, is in reality the Person of the Godhead who

convicts of sin and of righteousness and of judgment, who guides us along the way of truth, who, after the sanctifying process is complete, will bring life to our mortal bodies just as surely as he raised Christ Jesus from the dead.

Together we believe that genuine repentance of sin and sincere faith in Christ are the only requirements for salvation which God makes of a suppliant sinner at the throne of grace.

Together we believe in the final judgment day when He who hath been raised from the dead will sit in judgment upon all men, separating the entire human family into two groups, the saved and the unsaved, and will assign the saved unto blessedness eternal, while the wicked he will send away unto the eternal damnation of hopeless separation from God.

Together we believe that the Bible is an inspired and infallible record of God's perfect revelation through Christ.

These and many other immeasurably important truths Baptists and other evangelical groups hold in common. The distinctiveness of Baptists, therefore, is not found in the science which treats of God, but in the science which treats of man. The fundamental difference between Baptists and other Christians is found in what they believe about man rather than in what they believe about God.

III.

Never in the history of the Baptist people has there been any desire or design to persecute peoples of other faiths. This peculiarity, along with every other principle we hold, can be explained by our conception of the individual man—his inherent worth, his inalienable rights, his innate competency in spiritual matters, and his immeasurable responsibilities—is fundamentally different from the conception which prevails generally among other groups and which is reflected by their attitudes and practices.

To this some may dissent, claiming that our Christian comrades of other faiths interpret the individual exactly as

we do; but surely, unprejudiced historians will attribute to the Baptist people unique consistency in their continuous fight for the absolute religious freedom of the individual with all of its ramifications.

We have now many confederates in our demands for religious liberty; but this does not mean that Baptists no longer have the right to claim for themselves distinctiveness of conviction as to the individual man, for it is they who fought and suffered to bring to certain quarters of the earth the real fruitage of religious liberty. Tennyson states the case in these lines, lines which the inimitable Truett once recited with telling effect from our Capitol steps in Washington:

“Once in a golden hour
I cast to earth a seed;
Up there came a flower,
The people said a weed.

“To and fro they went,
Through my garden bower,
And muttering discontent,
Cursed me and my flower.

“Then it grew so tall,
It wore a crown of light,
But thieves from o’er the wall
Stole the seed by night.

“Sowed it far and wide,
By every town and tower,
Till all the people cried,
‘Splendid is the flower.’

“Read my little fable:
He who runs may read,
Most can grow the flowers now,
For all have got the seed.”

IV.

Consistently we have thought of man as occupying the highest place in creation, the place assigned him when the Maker of heaven and earth said, “Let us make man in our image.” To us Christ was not speaking extravagantly when

he taught that man is of more value than a sheep, so much more valuable, that the gain of the whole world could not possibly compensate for the loss of a single soul. Baptists believe that the most ragged and the most illiterate person in existence today, even if he is a person with broken morale, blasted hope, and vermin-infested body, has more value in God's sight than the combined wealth of the nations; and that Christ would have died to make life eternal a possibility for such an one had he been the only one in need of salvation.

With this conception of the high position given to man in creation, it follows logically that he has inalienable rights which no power in heaven or upon earth or in hell can take away from him. I am not thinking of the elementary right to vote, to buy and to sell property, to pursue happiness among his fellows. I am not thinking primarily of his right to worship God under his own vine and fig tree according to the dictates of his own conscience without any fear of molestation. I am thinking of his deeper and more eternally significant rights—his right to have the approval of God upon his character and his life; his right to live in blessed fellowship with God; his right to share in the very nature of God, his right to live, to move, and to have his being in God. Despite the ravages of sin in his life, he has the right to shake off the infectious dust of sin and climb the stairway of grace to the bosom of the Father, where he can be a congenial, companionable, and acceptable associate with God throughout eternity and a source of unspeakable joy and satisfaction to the Father in whose image he was made.

Baptists believe that God gave to man the innate competency in spiritual matters, to avail himself of the richness and blessedness which come as the fruitage of the free and full exercise of these rights; to make a direct approach to God for redemption and to make use of all available divine aids whereby he may keep his soul unto eternal life. They not only believe in the individual's competency to avail himself of the divine grace whereby he is enable to meet the conditions prescribed by the Triune God for his redemption, but they also believe that he is the only one who

has competency to deal with matters pertaining to his salvation.

But along with these come immeasurable responsibilities which he and he alone can discharge. He is directly responsible for the exercise of his own will power in responding to the overtures of divine grace. It is his responsibility to let God deliver him from the realm of darkness and translate him into the Kingdom of the Son of his love. This responsibility cannot be discharged by proxies or sponsors of any kind; neither can the response be the result of any sort of coercion or pressure from without; for any deed or decision is wholly vitiated if it is the result of force or coercion. It is his responsibility to attain unto maximum ability and worth in service to man and to God.

With this conviction briefly stated concerning the individual, it is easy to see that the very externals of our organic life and of all our pursuits and practices to propagate the truth whereby men are saved are but the expressions of our conviction in outward and visible forms. Our whole scheme of society, of government, and of church is not ours by arbitrary proclamations or edicts. I would rather say that they are the resultants of our continuous and cooperative efforts toward consistent behavior in human society and performance in the Kingdom of God, all of which are postulates which are inescapable because of what we believe about men.

Take our church polity, for example. We give to the world the purest demonstration of democracy to be found anywhere. What is democracy, except a form of government which gives the highest recognition to the value, to the rights, to innate competency, and to the responsibilities of individual men and women? Any sort of ecclesiasticism which would hand down mandates, which would speak *ex cathedra*, or pronounce binding edicts upon people in the realm of the spiritual must ever be a ridiculous absurdity to Baptist people; for such procedure is an utter denial and gross violation of the fundamental conviction which recognizes the equal rights of all and special privileges of none in

the organized life of cooperating Christians. There is no ecclesiastical sovereignty among Baptists except the sovereignty of the local church, and this sovereignty is recognized only because the individual Christians who constitute the local church can appear in person to exercise their rights, to declare their convictions, and to cooperate with their equals in reaching decisions of common interest and profit. Baptists recognize the sovereign rights of the individual even in the framework of the sovereign local church—the right to follow his conscience even to the point of withdrawal from the fellowship if he so desires. At the same time, we are quick to tell such a dissenting member that he must assume full responsibility for the personal losses he will sustain in clamoring for his personal independence at the sacrifice of his interdependence.

We, likewise, declare ever and anon that the New Testament, which is an inspired record of God's revelation in Christ, is our only and altogether sufficient guide both in faith and practice for every individual on earth. Why do we believe this? Not only because of what we believe about the New Testament, but also because of what we believe about the individual; not only because the New Testament is an altogether sufficient guide, but also because man is competent to use it as a guide. We recognize that the final authority for accepting or rejecting the teachings of this Book rests with the individual, who alone by the aid of the Holy Spirit can lift the truths out of this printed page and transcribe them upon his own heart of flesh. We could not hold any other conviction. So strongly do we hold to this conviction that any kind of patronizing ecclesiastical functionary who would hold a seeking soul in abeyance or assume control in its pursuit of God, is not only a useless interferer, but is a positive hindrance, an impediment, an obstruction to the soul in his reach for God.

It is the same conviction which leads us to administer baptism only to believers, that is, men and women who voluntarily and intelligently request baptism at our hands as a public pronouncement of their faith in the two truths which

constitute the gospel, namely, our Lord's death and his resurrection. It is not contrariness or the result of an arbitrary position which makes us hold fast to believer's baptism as the only permissible practice of the ordinance. Our conviction which respect to every individual person forbids us to administer the ordinance to any person against his will or without the full consent of his will, yea, without the insistence of his will.

Then is it not perfectly clear that it is now and ever will be preposterous beyond human imagination for Baptist people ever to recognize favorably any sort of union between church and state whereby the state might be given power to dictate directly or indirectly to the consciences of men pertaining to spiritual matters? We oppose coercion from this source for exactly the same reason that we oppose ecclesiastical coercion. It is not our dislike for civil authorities or ecclesiastical authorities or our fear of them that makes us take this position; it is because we want nothing either civil or religious, ordained or unordained, to presume to interfere with the consciences of men in their search for God, which search they alone can initiate and carry through.

If I am correct in my contention as to the one thing which makes Baptists distinctive, then we are indeed a peculiar people in our world, the only people with the message which is the inexorable contradiction of the ideologies of the peoples who are trying the way of totalitarianism, the most damnable "ism" that has cursed the human family. In a word, totalitarianism says two things, viz.: the true end of living is the state, a temporary man-made mound of materialism; the state must be created and maintained even at the sacrifice of the souls and bodies of those who constitute it. The state is like a coral reef which is formed by cementing together an innumerable number of polyps. Well, polyps may have been created to forfeit their lives to form coral reefs, but individual men and women were not created to sacrifice their all by being cemented rigidly like bricks into the wall of a monstrous, impersonal structure called the state. The dictators say that the state has no value at all

except as it can serve the individuals who constitute it. But to take a human being, develop him into a physical giant, and instill into him a pagan philosophy of life, thereby ravaging the area of his life wherein he bears the image of God, is not to serve him but to make him more dangerous than the brute beasts of the jungles. On the other hand, to instill into him the true Christian philosophy of life, whereby he soon sees that God has done his best for him both in creation and redemption, and that he in turn must do his best for God, raises him ultimately to the level on which God lives. Such a difference!

Since Baptists accept man as God made him, they are obliged to be advocates of free churches in free states; states in which religious liberty can have its full meaning, viz.: freedom to worship God and freedom to work for God; freedom to preach publicly and to pray privately, to promote evangelism and missions unto the ends of the earth.

Likewise the Baptist people are forbidden by their genius and nature to become an integral part of any sort of organization or religious group which advocates a state church, apostolic succession, sacramentalism, and dreams and hopes for a controlling, domineering, and directing world-wide episcopacy. Stanley Jones' challenge "Unite or die" may be a just and wise challenge to some Christian groups, but not to the Baptists for we face no such alternative. We need no escape mechanism in the form of ecumenicism to save us from death. We are much alive. We are in good health. We need only the open road of absolute freedom, the road which we ourselves built, that we may go forward in a Christian fellowship for our own spiritual development and for our efficiency in world service; a fellowship which to some is such a loosely knit organization of individuals that they call it chaos, but to us it is a closely knit organization of individuals because we know that it rests upon the rock foundation of a common experience of grace and is animated and inspired to sacrificial service by the Lordship of Jesus.

Who knows but that the Baptist people have "come to

the Kingdom for such a time as this?" May our zeal in preaching the Baptist way of life excel even the zeal of the dictators in their propaganda. It should, for we have a way of life to give, while they have a way of death to impose. As much as we may dislike Communism, both its ideals and its methods, we might well pray that the zeal of Communists might be matched in our own lives in giving the glorious gospel of liberty to a world imprisoned by sin, the zeal and the spirit which were manifested by a group of Russian students in Moscow who were voluntarily digging sewer lines after school hours and chanting in their native tongue: "We may be hungry, and we may be ragged, but we are building a new world order."

Let this generation of Christians sing again and sing together those inspiring lines of Whittier:

"Our Fathers to their graves have gone,
Their strife is passed, their triumphs won;
But greater tasks await the race
Which comes to take their honored place,
A moral warfare with the crime
And folly of an evil time.

"So let it be, in God's own sight,
We gird us for the coming fight;
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons he has given,
The light, and truth, and love of Heaven."

Our Lord's Parting Prophecy

ACTS 1:8

ELLIS A. FULLER

When one is dying we always listen to his parting words, and if he makes a request, we move heaven and earth to do what he asks. We have in Acts 1:8 Christ's parting words to his disciples before he ascended to his Father in heaven. From heaven to earth the Saviour had come. Into the grave and out he had gone. To men and for men he had appeared through the space of forty days, showing himself alive after many indisputable proofs. He has shed his grave clothes and is now arrayed in his resurrection garments. Now he stands on the border line of two worlds, earth and heaven; on the line of demarcation between two great dispensations, law and grace. Behind him stands age on age telling. Before him the future, like a scroll, is unrolled, revealing what the centuries will say to his hours of suffering. Behind him is the black night of broken revelation, when the voice of God was heard "in divers portions and divers manners." But before him is the day of perfect revelation—what a day! Gray dawn, brilliant noonday and golden eventide—the dawn to cheer men's hearts with promise, the noonday for shopping in the market places of grace without money and without price, and the eventide for that perfect rest which remains for the children of God.

Now our Lord is going to speak just one time more. What shall he say? This is what He said: "Ye shall be my witnesses." In that, He named the divine strategy of the human race for making this gospel cover the earth like the waters cover the sea. I may be a sentimentalist, but my heart responds very profoundly to this as being his last pronouncement. In a way, it is his death-bed request.

Before I came to the Seminary, I taught school for five years and preached as best I could. One experience has lingered with me, with bitterness, through these years, an experience that came out of that period in my life. I had never been to the Seminary. I was holding a meeting in the

Dr. Fuller was preaching this sermon at the time he was stricken in San Diego, Cal., October 27, 1950.

little town of Statham, Georgia. I was entertained in the home of Mr. and Mrs. Nicholson, perhaps the wealthiest people in the little church and certainly had the loveliest home in the little town. They were most gracious to me. One afternoon Mrs. Nicholson and I were sitting on the front porch engaged in casual conversation, but she, like so many other women, had a secondary occupation. Aside from talking to me, she was crocheting. Presently a little poodle dog came out of the hall and sat down in front of her, looked up wistfully into her eyes. With a gesture of her hand, she welcomed the little dog to her lap right on top of the crocheting and all. Something in me woke up. I had heard Billy Sunday preach. I had heard a lot of other men preach, and somehow I had come to believe that every great preacher was against poodle dogs. I wanted to be a great preacher. The more I thought of that thing which I had seen with my eyes, the more serious it became. It got to the point that I felt if I did not rebuke her, even though I was a guest in her home, I would brand myself as such a coward that I would have to leave the ministry. I sat there and prayed about it. What should I do? Finally I mustered courage and straightened up and said, "Mrs. Nicholson, pray tell me, how can a lovely, cultured woman like you lavish such love upon a nasty little old poodle dog?"

It is marvelous how little young preachers sometimes know. It is marvelous how they get along on what they know. I lived a week or two during the few seconds that she sat there silently biting her lips, with the tears running down her cheeks. I knew I had said a fool thing and I would have given both arms if I could have retracted it. She picked the little dog's head up between her hands and looked into her eyes and began to talk baby talk to her, with the tears running down her cheeks. She turned to me and said, "Mr. Fuller, you do not understand. Maybe you haven't heard. This was my boy's dog. Haven't you heard it?" I had not heard. "Just a few weeks ago he and I were sitting right here. He took Net up in his lap. He held her head between his hands and he talked baby talk to her, and then he turned

to me and said, 'Mother, if anything should ever happen to me, I want you to promise me that you will take care of Net and that you will love her.' " And she said a few days after that he went away to the swimming hole with his friends and was drowned. It was so difficult. I felt like I wanted to pick the little dog up and hug it to my bosom. It was different.

I feel very definitely that as our Saviour was about to leave us he knew what would happen here. He turned to his followers and he said, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

In that statement are three significant facts, a trinity of facts upon which the Trinity in heaven are depending for the realization of the eternal purpose of God, the Almighty.

"Ye shall receive power"—the promise of power.

"Ye shall be my witnesses"—the prediction of procedure.

"Unto the uttermost part of the earth"—the pledge of performance.

Obviously, these were the three major facts that engaged his thought and attention as he quit this mortal scene to enter into heaven itself, now to appear before the face of God for us.

I. THE PROMISE OF POWER

While our Lord was upon earth, he gathered about him a few humble fishermen whom he trained for a brief period. Then he called his believers together on a mountain in Galilee and assigned to them their life work, saying, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Never had such a task been given to mortal kind. In scope, it was world-wide, a task which could be performed only by supernatural powers; for it involved a definite

change of heart in every individual, a change which is just as miraculous as the raising of the dead. It is not strange, therefore, that this great commission was hardly off of his lips before he was saying to his chosen few, "Wait for the promise of the Father." He warned them against even leaving Jerusalem until this promise was fulfilled. It was as if he had said, "My friends, I have taught you the laws and the principles of the Kingdom of God. I am about to leave you. I have given you the biggest and the hardest task ever assigned to man. It can be accomplished, but in only one way. You are impotent to take even the first step without a further fitness which I will give you. So tarry in Jerusalem, stay there until I fulfill this promise. Then, and then only, will you be ready to go."

We know that this promise was fulfilled at Pentecost, and the power to which he referred was Pentecostal power, a power which had been prophesied—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions,"—a power which our Lord had preached during his ministry—"And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive; for it becometh him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you,"—and a power which has been pictured for us by Luke in the account of the Pentecostal experience.

What a scene was this! Men who had huddled in prayer, overborne by the consciousness of their lack of fitness for the performance of their high calling, and yet unwilling to seek release from their task. Suddenly the heavens opened and the power fell upon the group (Acts 2:1-4). Books have been written upon the coming of the Holy Spirit at Pentecost, thus indicating the true significance of the event in the unfolding plan of God. Therefore, I can do nothing more than indicate the outstanding and immediate results of the coming of the Holy Spirit upon these men.

It gave them power in preaching. Peter, the one who just a little while before had denied his Lord, is now the preacher of unparalleled power. Read the account. Another exceedingly significant fact is that it gave to these men a clearness of conception of the meaning of the Scriptures that they had never had before. Make a study of Peter's use and interpretation of the Psalms. The third outstanding result is the inspiring in those men absolute sincerity in their stewardship of material things. There was no communism of any sort in what happened, except there was perfect communion of the saints which resulted from their voluntary espousal of a common task.

I am not discussing the general work of the Holy Spirit in convicting the world of sin and righteousness and of judgment, but his effect upon these men whom the Saviour had commissioned to preach the gospel around the world and then later commanded them to wait until they were equipped for their task. It seems to me that this three-fold emphasis which I have just made is the outstanding need of modern Christianity. Let us look at these three facts, not in the light of Pentecost, but in the light of our modern life.

Power In Preaching:

The apostle Paul declared that it was the good pleasure of God to save, through the foolishness of preaching, them that believe. The gospel is the power of God unto salvation unto them that believe, but how can they believe unless they hear, and how can they hear without a preacher? It is so obvious that preaching, in its true meaning, is the ordained plan by which saving truth is to be carried into hearts that need to be saved by it. This explains why preaching does have power, power to attract men and to hold men. There is nothing like it in the world. Observe its power during a series of meetings, observe its power to hold and maintain the interest of people through a period of years in long pastorates. This message is to ministers, but at the same time I would impress upon the pew the dignity, the place and the power which God has assigned to gospel preaching.

You will read Peter's sermon at Pentecost and call it great, while, as a matter of fact, the greatness was not in the sermon but in the result. From the standpoint of homiletics, his sermon would not rate high—no embellishment, no lucid illustrations, no poetic finish, but a vigorous and fervent statement of gospel facts like this: "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified."

But the greatness of this sermon is found in the results. Listen: "They then that received this word were baptized: and there were added unto them in that day about three thousand souls." It was preaching under the power of the Holy Spirit.

Clearness of Conception of the Meaning of the Scripture:

I urge again that you make a study of Peters' use of the Psalms. For example, he quotes from the sixteenth Psalm, saying: "I beheld the Lord always before my face; for he is on my right hand, that I should not be moved: Therefore my heart was glad, and my tongue rejoiced; moreover my flesh also shall dwell in hope: Because thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption. Thou madest known unto me the ways of life; thou shalt make me full of gladness with thy countenance."

Now listen to his explanation, and observe his dogmatic boldness: "Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption."

It is so obvious that the Saviour intended for his witnesses to take his word and give it to the world without compromise and apology, and to make it their stock in trade for

their testimony. It is strange indeed that preachers have laid this Book aside and turned elsewhere for their message; when the content of this book grips and affects men as nothing else does. Dwight L. Moody became a man of practically one book. That book was the Word of God. According to his own testimony, he became an absolute slave to it, trying to master its wealth of meaning.

Sincerity in Stewardship:

Observe also their scrupulous sincerity in the exercise of their stewardship and then ask yourself the question if you have had a spiritual experience that makes you feel as they did toward property. They had all things in common for the glory of God, the greatest and only worthy ideal which men can hold toward their earthly possessions; for indeed they have no meaning except as they have visible values for the Kingdom of God.

Layman Wolfe, of Dallas, Texas, expressed the Christian view toward property when he discussed his investments in the First Baptist Church of Dallas. As he stood with with a friend looking across the street at that edifice, this friend reminded Mr. Wolfe that he had lost all of his money, and asked if he regretted the gifts which he had made to the church. Mr. Wolfe replied that his gifts to the church were the only investments that were continuing to bring him dividends.

With this same testimony and prayer I stand here this day.

"The fire fell;
Elijah's prayer prevailed;
And the flame burned its way to Israel's soul!
The backsliding nation turned.
A mightier fire, than the one visible,
In their hearts burned.
The cult of Baal had failed!
'The Lord, He is the God!' Hark to the shout!
As once again faith in God takes control—
Ended the night of doubt.

"Again the fire came
In form of tongues, upon disciples' heads:
And the spake words,
Which fell like fiery flakes upon the crowd,
Again the heavenly flame
Of that salvation spreads,
Which only is the Lord's.
Men cried aloud,
And, as before, doubt beat a swift retreat—
Souls flocked to Jesus' feet.

"Lord, send that fire once more!
Let the world know
Still on the throne art thou!
And, as on Carmel and at Pentecost,
Let the flame glow,
Till convinced souls implore
Pardon, and at the cross of Jesus bow,
Let the blest fire of true revival burn—
Thy Spirit lead from sin a mighty host,
Who shall to Jesus turn."

—William Olney

II. PREDICTION OF PROCEDURE

We make the wrong approach to our Christian duty as evidenced by our wrong interpretation of certain words of our Lord. On this occasion when he promised the necessary power for effective service in his name, he said, "Ye shall be my witnesses." This was a statement of fact, rather than a deliverance of a command. It was not that he was trying to impress upon them their solemn duty, but he was merely predicting what he knew they would do after the Holy Spirit came upon them. He knew that witnessing would be inevitable, and that nothing in earth or in the waters under the earth could stop it.

Given certain atmospheric conditions, the weather man can foretell weather changes. With certain premises granted, the logician can state conclusions. The chemist knows in advance reactions and what results will come from certain chemical alignments. This is not strange to us because we know the law of cause and effect. There is no guesswork

as to what will happen when a man opens a spigot containing water under pressure. Causes always predict and effects point back to causes. This is a law of life.

It was this law that our Saviour had in mind when he said, "Out of the abundance of the heart the mouth speaketh." So confident he was that the law was trustworthy and dependable that he went away, leaving his unfinished task in the hands of men, perfectly satisfied that under certain spiritual conditions these men would produce the desired spiritual results. Our familiarity with the story of Pentecost makes it unnecessary for us to indicate how accurately our Lord's prediction was fulfilled. With the coming of the Holy Spirit, they began to speak in tongues, thus testifying the gospel to every nation that was represented in that peculiar assemblage. They went out with boldness, fearing neither priest nor police, daring death itself, as they preached the gospel.

Almost by an automatic process their lives became so pure that their words became doubly powerful. Perhaps Philip furnishes us with a striking illustration of the normal expression of the life of a spirit-filled man when he went down to Samaria as a lay evangelist. There he cast out unclean spirits, healed the sick and preached the gospel, and did it so effectively that joy filled the city of Samaria. From that day on, Christianity spread in the face of civil opposition, ignorance, prejudice, superstition, and spread so rapidly that the people came to believe that the apparent hindrances of the gospel were helps, going so far as to say that the blood of the martyrs is the seed of the church.

What was true then is certainly true now. Make a study of the preachers of the centuries—Luther, Calvin, Wesley, Knox, Whitefield, Moody, Finney and all the others—and you will find that without exception they were men who believed the Bible and preached it in the demonstration and power of the Spirit of God. Even though they were men of culture and education, in many instances, they, like the apostle Paul, preferred to preach Christ and him crucified

rather than give to the world sophistries and wisdom of its own kind.

This leads me to say that the saddest day for Christianity was that day when the church came to appreciate the tithe more than the tongue. What a tragedy that we fail to see the importance of both! The tithe has power to build ornate houses, but only the tongue can testify to an experience whereby the power of God cleanses from sin. The tithe can create great organizations and support them, but when the testimony of the tongue is taken away, we look in vain for any justification of the entire setup. "Let the redeemed of the Lord say so," says the Word. "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation."

The rose water method of propagating the gosepel has never been effective, even if the sweet rose water of a consistent like is necessary to give the preached word its rightful power. Exuding goodness is not God's way. The inward experience of a man can never be interpreted except through his own words. Hence God's plan of depending upon personal witnesses to tell his story around the world.

III. PLEDGE OF PERFORMANCE—FROM JERUSALEM UNTO THE UTTERMOST PART OF THE EARTH.

We have many facts which will discourage us, after nineteen hundred years of preaching. In the United States only a little more than half of our population have made any kind of profession of faith in our Saviour, and many of them hold views concerning Him that are wholly contrary to what you and I believe. After nineteen hundred years we have not a single Christian nation, even though we have some Christians in practically all of the nations. Consequently, many are questioning the possibility of our achievements.

There are some who believe that this gospel was preached to the whole world during the first century. They seem to get some consolation out of the fact that the gospel

was given to the leading centers of the known world. But this did not fulfill the pledge and expectation of our Lord. Nowhere did he say that the mere preaching of this gospel unto the uttermost part of the earth was exactly the thing he had in mind and was exactly the ultimate purpose of God. He never indicated that he was concerned merely with giving all men an opportunity to hear and believe. Neither did he intimate that the mere preaching of the gospel would result in his truth covering the earth like the waters cover the sea, in the sense that his truth would become resident in the hearts of all men. He evidently had something more definite in mind.

May I exercise enough boldness and daring to indicate what I think he meant? To him, the world was the field. It was the place where the gospel was to be preached, for it was the place which held the golden opportunities for the gospel. From this world and out of this world the Kingdom of God was to come, but come by radical changes in the lives of men, which changes were to be effected by the divine power of the Holy Spirit. He knew that the gospel had opportunity to secure members for the eternal family of God in the isle of the sea as in Jerusalem itself.

His last statement was a prophecy of definite performance; that is, he knew that it would be done. No pessimism then, none now, in him. He knows that this purpose shall be realized. Therefore, let us live in faith that we are giving our lives for a cause which is sure to win.

The Apostle Paul And The Gospel History

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"The Riddle of the New Testament" is the striking title of a very useful book by two English scholars. Such is the nature of studies in the New Testament today that a large percentage of the articles and books being written might appropriately bear similar titles. Dr. H. E. Dana, at that time Professor of New Testament Interpretation in the Southwestern Baptist Theological Seminary, once aptly observed that "nothing is more manifest on the pages of the New Testament itself than the fact that redemptive revelation was not provided with any supernatural protection against difficulties The Holy Spirit gave us this supreme literary treasure to save our souls from sin, and not to save our minds from problems."¹

The central figure in literary and historical criticism, just as in the preaching of the gospel, is Jesus. From the very first, the attacks on Christianity have been personal, aimed at the claims and the history of Jesus; and the effective defense for Christianity has likewise been centered in the same figure. In the New Testament itself Paul defends the all-sufficiency of Christ against that group in Colossae who were insisting not only on the observance of ascetic and legalistic practices but even on the worship of angels. When Gnostic teachers began to say that Jesus Christ did not actually become flesh because anything of the flesh must be evil, the First Epistle of John vigorously defended the reality of Jesus' life on earth: "That which we have seen from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—the life was made manifest, and we saw it, and testify to it By this

Note: The inaugural address of Dr. Henry E. Turlington as Assistant Professor of New Testament Interpretation, delivered September 5, 1950.

1. Dana, **A Neglected Predicate in New Testament Criticism**, p. 48.

you know the Spirit of God: every spirit which confesses that Jesus Christ is come in the flesh is of God.”²

A cursory examination of a modern bibliography of New Testament studies will indicate how live are the questions concerning the Jesus of History. “The Riddle of the New Testament” is seen to center in what C. C. McCown calls “The Search for the Real Jesus.” Beginning with David F. Strauss’ “Life of Jesus Critically Examined,” a book which radically assailed the historicity of the life of Jesus as traditionally accepted, Dr. McCown traces what he calls “the search for the historical point of view,” to the development of critical methods of historical study and interpretation. Although his survey does give “a disproportionate amount of attention” to German scholarship, a criticism the author himself anticipated,³ it reflects accurately the basic problem of New Testament scholarship today, viz.: the background and reliability of the Gospel accounts and the consequent interpretation of the life of Jesus.

The subject chosen for this address, “The Apostle Paul and the Gospel History,” bears directly on this basic question. In the first place, the earliest Christian writings we possess today are not the Gospels but the letters of the Apostle Paul. While our accounts of the life of Jesus were not transcribed in the form in which we have them until a generation after the death and resurrection of our Lord, the bulk of Paul’s writings preceded them by a significant number of years. Any description Paul gives us of events in the life of Jesus is, chronologically at least, appreciably closer to the events themselves.

There is another and more important reason for studying carefully the work of Paul in connection with the Gospel history. Paul was apostle to the Gentiles, and his associates’ missionary labors extended from Antioch in Syria certainly as far west as Rome. Not only were the gospels written in Greek, but they were apparently written in Gentile communities, and at least primarily to fulfil the

2. I John 1:1f; 4:2.

3. McCown, *The Search for the Real Jesus*, p.x.

desires and needs of Gentile churches.⁴ The alternative before students of New Testament today has been put this way by Hoskyns and Davey: "Did the Christians progressively lose touch with the actual original happenings in Palestine, and was there a gulf fixed between the teaching of Jesus and the teaching of the primitive church? Or did the primitive church bear on the whole correct witness to the significance of what occurred in Palestine, and was its faith securely grounded upon that witness?"⁵ The solution depends not only upon a further historical investigation of the synoptic problem, but also upon a proper evaluation of the work of the Apostle Paul, the only early missionary to the Gentiles of whom we have considerable record. The places of writing the gospels, the churches in connection with whose needs the writing took place, and probably some of the authors were associated with Paul.

In considering the questions raised by the title "The Apostle Paul and the Gospel History", it seems advisable briefly to note some of the conclusions of modern scholars regarding the documentary hypothesis and the formation of what is called the "Gospel tradition." This will necessarily involve the question of the purpose of the Gospel writings. Since the Fourth Gospel records comparatively few events in the ministry of Jesus before the Passion week and since a proper discussion concerning its origin and purpose involves so many problems peculiar to itself, it has seemed best to confine the study primarily to the Synoptic Gospels, which are earlier and are the larger sources of our knowledge of the details of Jesus' life. Then we shall turn to the question of whether Paul was familiar with the Gospel narrative and the evidences of his use of that narrative in planting and nurturing churches among the Gentiles. Finally, on the basis of these inquiries, we shall attempt to point out the lines of influence Paul and his apostolic work may have had on the later writing of the Gospels.

4. Cf. E. F. Scott, **Purpose of the Gospels**, p. 3.

5. Edwyn Hoskyns and Noel Davey, **The Riddle of the New Testament**, p. 81.

I THE PROBLEM OF SOURCES AND ORIGIN OF THE GOSPEL ACCOUNTS

In the *Ecclesiastical History*, Eusebius quotes the words of Irenaeus concerning the origin of the Gospels:

“Matthew published a Gospel in writing also, among the Hebrews in their own language, while Peter and Paul were preaching the Gospel and founding the church in Rome. But after their decease Mark, the disciple and interpreter of Peter—he also transmitted to us in writing the things which Peter used to preach. Afterwards John, the disciple of the Lord, the same who leant back on His breast—he too set forth the Gospel, while residing at Ephesus in Asia.”⁶

The tradition regarding Matthew goes back at least as far as Papias, but cannot refer to the Gospel we know as Matthew which was written in Greek. The traditions concerning the other three Gospels have all been subjected to severe questioning, but they are still regarded as basically accurate by many conservative New Testament scholars.

Before discussing the relationship of these Gospels, it may be well to mention one theory that has not had wide acceptance. This is the conception that the Gospels were first composed in Aramaic and later translated into the Greek. C. C. Torrey is the most prominent of those recently upholding this view.⁷ However, although many New Testament scholars would grant that some of the sources behind the present Gospels were written in Aramaic, and that at least one and probably three of the Gospels were written

6. Eusebius, *Ecclesiastical History*, V. 8. 1-3. The quotation is from the very excellent translation by H. J. Lawlor and J. E. L. Oulton, Vol. I., p. 153.
7. Torrey, *The Four Gospels*. Cf. also C. F. Burney, *The Aramaic Origin of the Fourth Gospel*, in which the author concludes on the basis of linguistic evidence that the Gospel of John was originally written in Aramaic. He was decisively answered by C. E. Colwell's *The Greek of the Fourth Gospel*. G. M. Lamsa's claim that his book, *The Four Gospels*, is a translation of the “original Aramaic” is utterly false, for it is merely a rendering of a fifth century revision of the Syriac.

by Jews, the hypothesis that the Gospels were originally Aramaic has evoked much discussion but little praise. Dr. Torrey admits he cannot give "compelling" proof of Aramaic originals, but complains that if the critics would not hear his reconstructed text, neither would they be persuaded should such a document rise from the dry sands of Egypt. However, if there were such an Aramaic text as Torrey postulates, there is too little reason to believe its translation would agree with that which he has suggested. Yet, the very fact that scholars recurrently advocate such a view is indicative that the Gospel accounts as we have them are ultimately Palestinian in their origin. But the Gospels themselves are not mere translations of Aramaic.

In the study of the comparison of the Synoptic Gospels it has been almost universally agreed that the Gospel of Mark is the earliest and that the First and Third Evangelists both used it in the compilation of their own work. The majority of scholars also agree in assuming the former existence of a document known as the Logia, or Q. The arguments generally given for this latter conclusion and correspondingly for the use of such a document by Matthew and Luke are summarized by Vincent Taylor: (1) Allowing for the material obviously derived from Mark, the First and Third Gospels have another 200 to 250 verses in common, and often in close agreement. (2) There is a relative agreement in the order in which many of these sayings appear in Matthew and in Luke. (3) In Matthew or in Luke the same sayings sometimes appears in two forms, one of which is demonstrably Markan, the other probably from another written source.⁸ B. H. Streeter believed that Q was written about 50 A.D., and suggested Antioch in Syria as the place of the writing. He also made his theory harmonize to some extent with the second century tradition from Papias that Matthew wrote a Gospel in Aramaic: he suggested that perhaps Q is a translation of an Aramaic work by Matthew.⁹ How-

8. Taylor, *The Gospels. A Short Introduction*, pp. 20-22.

9. Streeter, *The Four Gospels*, pp. 230 ff.

ever, the principle evidence corroborating such an hypothesis is that tradition.

That there were other written accounts of various parts of the Gospel history there is little reason to doubt. Streeter's four-document hypothesis, which has been widely influential, postulates two other sources which he names L and M and which contained much of the other material found in Luke and Matthew respectively, and not found in Mark or Q. He argued that each of these documents represented the Gospel history as preserved in an important center of early Christian life. Besides Mark's connection with Rome and Q's connection with Antioch, he judged that L had been preserved in Caesarea and M in Jerusalem. Although the connection of these documents with these geographical centers cannot be absolutely and conclusively demonstrated, the hypothesis has received considerable support in its major conclusions.¹⁰

According to Luke's own statement, many had already written narratives of what had happened when Jesus was on earth.¹¹ The conclusions that New Testament students have reached in regard to documentary sources for the Gospels have varied considerably, but they do generally support Luke's claim. It is supposed by some that Mark's Gospel, as well as Matthew and Luke, gives evidence of several distinct sources such as those spoken of by Luke; and there is no reason to doubt that Mark had written notes before him when he wrote his Gospel. The early tradition quoted above says that his work was done after the death of Peter. If he did use several written sources they are not clearly distinguishable today. What Cadbury says of Luke is true also of the others: "The sources he used are after all only the under writing of a palimpsest and are not often clear and legible."¹²

10. For example, cf. F. V. Filson, **One Lord-One Faith**, Chapter I; for other appraisal of the documents, cf. T. W. Manson, **The Teachings of Jesus**, Chapter II.

11. Luke 1:1-4.

12. H. J. Cadbury, **The Making of Luke-Acts**, p. 110.

In summarizing these conclusions, we may say that the Synoptic writers did employ written sources which involved not only the use of Mark by Matthew and Luke, but also the use of documents no longer extant in their original form. Among these writings was one which was used by both Matthew and Luke, known today as Q, a Greek document possibly in use at Antioch. It is probable that the authors of the First and Third Gospels each had at least one other major written source, which may be called M and L, respectively. Each of these sources was probably connected with some important center of the early Christian movement. Finally, there were an unknown number of other smaller documents which were used by the Gospel writers, but cannot be certainly distinguished today.

In much recent work on the Synoptic Gospels, attention has turned from the study of documentary sources to focus on the period before the gospel stories were written down, when memories of Jesus were transmitted orally. The method which has been developed to discover the nature and content of the "oral tradition" of this period is called "Formgeschichte" or "form criticism." By this method the critic abstracts temporarily from the thought or content of the passage before him, thus setting aside whatever purpose may have been influencing the author of the Gospel; he then devotes his attention to the form, or pattern, in which that particular passage falls.

The fundamental premise on which form-criticism is based is that the Gospel narratives and sayings first circulated orally as independent elements. An examination of Mark reveals that many of its narratives, if detached from their present framework, become self-contained units. The inference of form-criticism is that they first circulated in those units. On the basis of this inference, the form critic then observes that these independent units appear to fall into certain broad classes or types, and endeavors to classify the Synoptic material according to its form. For this purpose, as Vincent Taylor has indicated, it does not matter whether a narrative or saying was taken from one of the

documents used by the Gospel writers, because the object of study is the earliest account, the Gospel history before it was committed to writing.¹³

In determining the "form" in which a story of Jesus was handed down orally, form critics have sought also to discover what factors in the early Christian churches caused the stories to assume the particular "form" in which they are found. So Dibelius thinks the story of Mark's Gospel¹⁴ concerning the visit from Jesus' mother and brethren is basically true, but has accumulated the "form" necessary for missionary preaching. When Jesus' mother and brothers sought to see him, Dibelius imagines Jesus merely gestured toward his disciples, saying, "Behold my mother and my brethren." But for the missionary preacher this was not enough: therefore the scene was supplemented with "For whoever shall do the will of God, the same is my brother and sister and mother." Bultmann, on the other hand, does not believe that it was the missionary preaching which added to the oral form of the story. On the contrary, he demands that we reckon with *the creative power of the controversial form*, because the Christian community increasingly desired to clothe the words of the Lord in the terminology of a dispute.¹⁵

The conclusion of form critics are almost as varied as there are scholars who employ the method. Bultmann and Alfred Loisy find little in the Synoptics that can be said to be truly from Jesus. Dibelius and F. C. Grant find somewhat more, though they believe accretions from the early Christian community are very plentiful. Vincent Taylor rightly criticized Bultmann's work as "a study in the cult of the conceivable," and says, "the real charge against him is that he is kinder to the possibilities than to the probabilities of things."¹⁶ Taylor himself is more conservative in his conclusions from form criticism, and has written some very provocative and helpful books concerning the gospel and its

13. Taylor, **The Formation of the Gospel Tradition**, p. 22.

14. Mark 3:20f., 31-35.

15. R. Bultmann, **History of the Synoptic Tradition**, p. 35.

16. Taylor, *ibid.*, p. 15.

meaning.¹⁷ In his use of the method of form criticism he has recognized, as have men like Floyd Filson, B. S. Easton, and Basil Redlich, that the method has no right to pass judgment on the historical value of miracle stories as such, or indeed on the nature of the person of Jesus. If a man thinks that Jesus was no more than a prophet, he therefore rejects the possibility of any of the miracles save those which are conceivable as cures by suggestion. If on the other hand one believes with Taylor that "the divine was revealed in His humanity in a way to which history offers no parallel,"¹⁸ the healing miracles and the stories of raising the dead are not at all incredible.

Objections to the methods of form criticism have been numerous. The basic premise of the method, as has been said, is that the Gospel stories first circulated as independent units. To assume, however, that all connecting links between units of the tradition were developed by the church or by the compiler of a Gospel narrative is to suppose that all eyewitnesses had been caught up into heaven shortly after Jesus died. Moreover, Rudolf Otto has rightly stressed the fact that stories of Jesus circulating merely in unconnected units would not have met the needs of the early churches. This objection cuts at the very heart of the basic premise of form criticism. That the stories of Jesus sometimes were narrated individually and independently is surely true, but it does not at all follow that the stories circulated among the early churches only in such unconnected units. However, some form critics today recognize this as a valid criticism and are not so drastic in their premises as the scholars like Dibelius and Bultmann who first employed the method. Vincent Taylor quotes F. C. Burkitt, who had affirmed his belief that Mark does give accurately the chief outlines of Jesus' career and that it embodies the private reminiscences of Peter; he then adds that in his opinion

17. Besides books previously cited, cf. especially **Jesus and His Sacrifice, Forgiveness and Reconciliation**, and **The Atonement in New Testament Teaching**.

18. **Formation of the Gospel Tradition**, p. 135 f.

form-criticism does not in any way weaken this judgment.¹⁹ But if one agrees with Taylor in this conclusion, then it is obvious that the values of studying the development of the stories of Jesus according to form critical methods are severely limited. Other serious objections to methods and premises of form critics have been raised but they need not be treated here.²⁰

However, the form critics have forced the attention of New Testament students to the *sitz im leben*, or "life-situation," out of which the Gospels were written. They have fairly shown that the Gospels reflect the attitudes and interests of the early churches. G. D. Kilpatrick in his superbly executed study, *Origins of the Gospel According to St. Matthew*, rejects the thesis of the more radical form critics, that the gospel stories were in large measure created by the early Christians, but his work reflects their emphasis on the connection between the Gospels and early churches: "While we may not say that the Gospel was created by a community, yet it (i.e. the Gospel of Matthew) was created in a community and called forth to meet the needs of a community."²¹ It may justly be added that the contents of the Gospel of Matthew, before being edited into the form in which we now see them, were already in use by the early churches and were already at least partially fulfilling their needs.²²

Form critics have shown that the oral and written forms in which the contents of the Synoptic Gospels existed prior to the time of the writing of the Gospels reveals unmistakably that the various units of the Gospel history were all handed down in easily memorized forms.²³ They have often assumed that this fact was due to the creative work of early Christian teachers, but in the case of the parables and other sayings of Jesus, is it not more probable that the pattern for easy memorization is due to the pedagogy of the Master

19. *Ibid.*, p. ix.

20. Cf. F. V. Filson, *Origins of the Gospels*, pp. 105-110.

21. Kilpatrick, *Origins of the Gospel According to St. Matthew*, p. 2.

22. Cf. C. H. Dodd, "Thirty Years of New Testament Study," *Union Seminary Quarterly Review*, May, 1950, pp. 5-12.

23. B. S. Easton, *Gospel Before the Gospels*, p. 77.

Teacher himself? Narratives of Jesus' actions would of course be told first by the early disciples and be worded according to their needs and purposes. In any case, the fact that the Gospel stories are in easily memorized forms indicates the earliest method of Christian pedagogy, that which was in use during the period of oral transmission.

The use of this method for teaching indicates how important the Gospel history was in the estimation of early churches. Some of the officers functioning in the churches during the ministry of Paul were called "Teachers."²⁴ Although no details have been preserved about the work of these "teachers," it has been inferred that to them was assigned the task of oral instruction of new members. Branscomb writes, "This work of instructing new converts in the facts of Jesus' life and his teachings was too important to be left to chance, nor could the apostles do more than a small portion of what was needed."²⁵ Therefore, he concludes, a special class of workers was developed to carry on this instruction, and these came to be known as "teachers."

An honest student of the Gospels will necessarily recognize that the authors of our canonical Gospels utilized the sources at hand, whether they were written or oral, whether directly from eyewitnesses or passed down through early Christian teachers. He may be reasonably confident that the written sources are relatively early and rest upon Gospel tradition carefully treasured by early Christians in important centers of the primitive church. The Aramaic coloring does not prove prior existence of Aramaic Gospels, but it does bring assurance that the Gospel history has been preserved without serious damage to its content. Form critics have shown that the Gospel history was utilized in meeting the needs of the churches, whether missionary, apologetic, liturgical, or instructional. It must correspondingly be concluded that the purpose of the evangelists necessarily included ministering to such needs of the churches in their day.

24. I Cor. 12:28; Eph. 4:11; James 3:1, cf. also **Didache** 15.

25. B. H. Branscomb, **The Teachings of Jesus**, p. 31

Most important of all, as men like Filson and Kilpatrick have recognized,²⁶ the spirit of Jesus who had dwelt among men was a present reality within the Christians of the early churches and especially within those who felt constrained to write down the Gospel story. W. O. Carver points out that Jesus never expressly said that his disciples were to write such books as our Gospels, but that he certainly expected it. The men who wrote would have to come to know Jesus in re-creating experiences: they would have become such students of God's kingdom that they could bring out of the treasures of the Old Testament, the life of Jesus and their own spiritual experience new things and old things. "They would not merely repeat what 'God with them' had said; they would give expression to what God within them was saying. So Jesus did not tell them to write; he waited for the Holy Spirit, forming the Christ within them, to produce the new writings for them."²⁷

II. PAUL'S KNOWLEDGE AND USE OF THE GOSPEL STORY

Of all the facts concerning Paul's religion that are completely evident, the most obvious is that he was overwhelmingly devoted to the Lord Jesus. His whole teaching centers around the Master. For him the very living was Christ.²⁸

In the face of this obvious fact, it has nevertheless been widely held that the Jesus of history and the Christ of Paul are very different. Scholars who hold this view point out the simplicity of Jesus of Nazareth, who went about teaching and preaching and doing good. This Jesus was a friend of fishermen and lived in their company. He taught them to pray to God as Father. He went about doing deeds of kind-

26. F. V. Filson, "Five Factors in the Production of the Gospels," *Journal of Bible and Religion*, Vol. IX, p. 100; cf. Kilpatrick, *op. cit.*, who in his last chapter says that he took for granted the continuing influence of the historical Jesus as a major factor in the production of the Gospels.

27. Carver, *Why They Wrote the New Testament*, p. 42 f.

28. Phil. 1:21. In the following discussion I have found the books by Elias Andrews, *The Meaning of Christ for Paul*, and J. S. Stewart, *A Man in Christ*, especially useful.

ness and mercy. However, he got into trouble with the authorities. He was arrested, condemned, crucified between two robbers. He returned from the grave and appeared to his disciples. With this picture they contrast the Christ of Paul, who is heavenly Lord, who is judge of all mankind, and who is the ultimate cause and final goal of all creation. They conclude that the religion of Jesus has become in Paul simply a religion about Jesus. William Wrede advocated such a view more than a half a century ago and there have been many notable men who have propounded the thesis in varying forms. A modern Jewish scholar has argued that compromise between Judaism and Hellenism is the basis of all Christianity; but he thinks the compromise was made by Paul and not Jesus.²⁹

Apart from the more strictly theological considerations, there are three major questions confronting anyone who seeks to answer such a position and to point out the relation of Paul's missionary efforts to the original Gospel story. The first of these is, How much do we know of the historical Paul, or what dependable sources are available for studying his life? The second is, How accurate and comprehensive was the apostle's knowledge of the historical Jesus? The third question is, What use did Paul evidently make of this knowledge: was he indifferent to the life of Jesus on earth, or was he, on the contrary, one who realized the need of such reference to the life of Jesus in establishing churches among the Gentiles?

Parallel to the search by many New Testament scholars for "the real Jesus" and the severe questioning of the reliability of the Gospel accounts, other scholars have undertaken a like study of Paul with an accompanying severe appraisal of the Book of Acts. Robert M. Hawkins, is one of these.³⁰ He points out the predisposition of Acts in favor of Judaism where, he says, Paul is represented as being in full sympathy with his old religion. It passes the bounds of Dr. Hawkins'

29. Joseph Klausner, *From Jesus to Paul*, p. 203. Cf. W. L. Knox, *St. Paul and the Church of the Gentiles*, and G. A. F. Knight, *From Moses to Paul*.

30. Hawkins, *The Recovery of the Historical Paul*.

credence that Paul would have entered the temple to purify himself with the four brethren who had taken a vow, and demonstrate that he himself kept the ceremonial requirements of the law. The same author feels that the two descriptions of the Council at Jerusalem found in Acts 15 and Galatians 2 are utterly irreconcilable. He reduces the number of letters which can be reliably ascribed to Paul to seven, and then proceeds to eliminate whatever does not agree with his picture of Paul in the letters that remain.

John Knox has this year published a suggestive work on the life of Paul following a somewhat less radical position than that of Hawkins.³¹ Since the author of the Third Gospel was not always chronological in his treatment of the life of Jesus, why should it be assumed that the life of Paul is given chronologically in another book by the same author? Also, if letters are available from the pen of Paul himself, these must be the primary sources for studying his life, not a later and secondary account by someone else. Knox points out accurately enough that biographies of Paul's life are based primarily on the accounts in Acts, and the information in the letters of the Apostle himself are only used in supplementary fashion. But he contends that the account in Acts must in all fairness be adjudged inaccurate if "even the suggestion" in one of the letters contradicts it.

Limitations of time forbid detailed attention to the claims of these authors. Some general statements, however, are in order. In the first place, one of the basic premises of their positions is that someone other than Luke the physician, the companion of Paul, wrote the two volume work we know as Luke-Acts. But there does not seem to be any sufficient reason for doubting the early and unbroken tradition that Luke did write the books. The focal point of the attack is to discredit a companion of Paul as the author; but the author of the so-called "we-sections" was a companion of Paul and seems to have been the author of the whole. In the second place, it must be agreed that since the author of Luke-Acts

31. Knox, *Chapters in a Life of Paul*.

is not always chronological in his treatment of Jesus, he may not be consistently so in his discussion of Paul. The writer does trace the advance of Christianity, under the Holy Spirit, through its difficulties and problems from the capital of Judaism to the banks of the Tiber; but though this tracing is a step-by-step account of such advance, it cannot be said that Luke intended that it be a month-by-month account. Further, it cannot be said that Luke intended to write a biography of Paul: it is true, as Knox says, that there are sizeable periods of Paul's life after he became a Christian of which Acts says nothing. It does not follow, however, that Paul did most of the missionary work ascribed to him at other times than those indicated in the Acts. Again, with regard to the authenticity of Paul's epistles, it ought to be pointed out that Hawkins' position is more radical than that of most New Testament scholars today. Most seriously questioned is the Pauline authorship of the letters to Timothy and Titus, at least in their present form. However, Colossians and II Thessalonians are more generally regarded as Paul's own writing, and the Epistle we know as Ephesians has received wide support as being Pauline in spite of the popularity of Goodspeed's contrary position. The situation is as Dr. W. O. Carver wrote in his masterpiece, *The Glory of God in the Christian Calling*: "Goodspeed's hypothetical author-editor was so completely Pauline and so thoroughly Pauline as to have introduced into his compendium nothing at all alien to Paul in ideas or expression, and to have combined into a unity all of Paul's essentially Christian ideas from every one of his writings."³²

Finally, the portrait of Paul and the narrative of his life found in Acts does not seem to me to be so drastically different from the descriptions we have from the apostle's own hand. For example, we do not either in Galatians 2 or in Acts 15 have a full description of what took place at the Council in Jerusalem. Paul's purpose in mentioning the Council is not to describe it in detail but to say that the earlier apostles had not and did not exercise authority over him; on the con-

32. p. 15.

trary they had recognized the validity of his ministry and message as apostle to the Gentiles. Even if the author of Luke-Acts had not later been a companion of Paul, he would still very likely have had access to the letter which was formulated in Jerusalem, and there is insufficient reason to question its accuracy. It was Paul's impassioned desire that the Christians, Jews and Gentiles alike, might live together as brothers, loving one another and not marring the fellowship with offensive actions, whether or not those actions in themselves were permissible. While it is true that the apostle was the staunch foe of legalism and ceremonialism, it is even more true that he was always ready to compromise on non-essentials, particularly if the fellowship was at stake.³³ His attack on Peter at Antioch came only because the action of Peter threatened the Christian fellowship unless the Gentile Christians would altogether become Jews. The Jerusalem agreement, on the other hand, was composed of elements which to the Jews seemed essential but to Paul a compromise that would allow the fellowship to continue without sacrifice of anything basic.³⁴ Knox has written a very thought-provoking book, but he has put so much weight upon "even the suggestion" in Paul's letters that he has not fairly sought for their harmony with the history in Acts and has not allowed sufficiently for variation in purpose and detail. Hawkins' portrait of Paul is even more arbitrary. While it is true that Paul's letters are our primary sources for information, the account in the Acts need not be and indeed must not be arbitrarily discounted.

Turning now to the second question, it ought to be noted that according to all our accounts, Paul was from a land outside that in which Jesus lived and taught, and he became a Christian at least several years after the resurrection. He therefore did not know Jesus as did the original disciples. How much can it definitely be said that he did know of Jesus' life on earth? Two factors ought first to be mentioned

33. Cf. I Cor. 9:19-23; Romans 14:1-15: 3.

34. Cf. F. V. Filson, **One Lord-One Faith**, pp. 49-51, for a similar suggestion.

which mark a distinction between his viewpoint and that of the Synoptic Gospels and even of the Twelve. The first of these, which John Knox has emphasized,³⁵ is that, unlike those who had been with Jesus, Paul's thought of Christ always moves from the Christ who lives back to the Jesus who died. The marvel of the resurrection to the Twelve would lie in the fact that the Teacher whom they had known had risen from the grave and they could have the wonderful fellowship of His Spirit; the wonder of it all to Paul, on the other hand, was that his Lord had actually suffered death on a cross. It is true that Paul thinks first of the present living Christ, and then of what that Christ had done: this is the way we had come to know Christ. In the second place, as Adolf Harnack has shown, soon after the life of Jesus it was necessary that Christianity make two transitions more important than any it has had to make since; one of these was that from the presence to the absence of Jesus, from a discipleship to Jesus on earth to one that could continue to grow after his death; the second transition was from the Hebrew world of its origin to the Graeco-Roman world of its expansion. F. C. Porter rightly says that although Paul was not the first to face either crisis, yet no one else was so important as Paul in the making of both these transitions and readjustments.³⁶ It is very true that Paul's letters to the churches strongly reflect these viewpoints and changes; but it is not true that Paul therefore knew or cared little about the Gospel history. Indeed, there is no record anywhere in the New Testament which implies that his conception of Christ was ever challenged.

It has often been argued from II Corinthians 5:16 that Paul had seen Jesus during his ministry on earth. The verse reads: "From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view *Kata Sarka*, we regard him thus no longer." J. Weiss, for example, insisted absolutely

35. Knox, *op. cit.*, p. 130.

36. Porter, *The Mind of Christ in Paul*, p. 45.

that Paul here claims to have known Jesus.³⁷ However, the preposition means "according to a standard" in this passage, as it often does elsewhere. The phrase *Kata Sarka* has been rendered correctly in the Revised Standard Version with the words "from a human point of view," that is, according to the fleshly or unregenerate standards of looking at things. It may be that Paul had actually seen Jesus in Jerusalem, but there is no evidence here or elsewhere to support the assumption. Nevertheless, in this verse Paul does claim to have regarded Christ from a human point of view, thus implying that he did know something of Jesus before he became a follower of the Master. How great was this knowledge we cannot be certain, but there are some indications worth noting. If Paul was in Jerusalem during the ministry of Jesus, which is debatable, or soon after the death and resurrection, which is certain, he must have heard Jesus discussed from the warped viewpoint of the Jewish teachers in Jerusalem. That the eunuch from Ethiopia was reading Isaiah 53 and wondering whether it applied to Jesus or to someone else indicates not only that the Christians were preaching from this passage but also that the scribes were seeking to refute such claims.³⁸ Again, if, as is probable, Saul heard and debated with Stephen and was one of those who could not withstand the wisdom and the spirit with which Stephen spoke,³⁹ he then learned early the use of some of the Old Testament scriptures which Christians were employing. The disciples no doubt had gotten much of this interpretation from Jesus himself, who had "opened their minds that they might understand the scriptures."⁴⁰ Saul, trained in rabbinical thought, was of course able to quote at length from the Old Testament. When as a Christian he began speaking in the synagogues at Damascus, he very likely utilized some of the same arguments he had heard Stephen employ. It is well to note that among the writings from which the Gospel writers drew, scholars generally hold

37. Weiss, *Paul and Jesus*, pp. 39-55.

38. Cf. Acts 8:27-35.

39. Acts 6:8-14.

40. Luke 24:45-48.

that some were lists of Old Testament passages believed fulfilled in Jesus' life. From the time of Stephen's death until he met his Savior near Damascus, Paul would have picked up other knowledge of Jesus' life and teaching, but in his bitter mind it could not have been full and detailed knowledge.

After Paul became a Christian, he tells us, he did not at once return to Jerusalem, but went away into Arabia. He makes this statement in connection with his strong assertion that he did not receive his gospel from man, but that it came through a revelation of Jesus Christ.⁴¹ No one could have doubted that Paul had the Gospel history before him if he had not made this claim.⁴² Paul before becoming a Christian already knew that Jesus had claimed to be the Messiah, that he had been crucified, that his followers said he had risen from the dead. When the Lord Jesus appeared to Paul on the road to Damascus, and the persecutor saw the terrible error of his life, he himself became a different, a redeemed man. This was his Gospel, and truly it had not come from man. This cannot mean, however, that Paul was then utterly indifferent to the facts of Jesus' life and teachings, and that he through such indifference would alter the full message of Jesus. Such a charge is ridiculous, especially in the face of the evidence.

Paul was well acquainted with men who knew the Gospel history well. He spent two weeks in Jerusalem with Peter. They may have talked a little about the former life of Saul, but they must have talked for hours and hours about Jesus. Paul's companions on his first missionary journey from Antioch were Barnabas and Mark, who both unquestionably were familiar with the facts of Jesus' life. On the next journey Silas, who was from the church in Jerusalem accompanied Paul. On Paul's visits to Jerusalem he became more and more acquainted with James, the Lord's brother.⁴³ He probably knew others of the twelve besides Peter and

41. Gal. 1:12.

42. Scott, *The Purpose of the Gospels*, p. 39.

43. Gal. 1:19; Acts 15:13; 21:18.

John, but he certainly knew them.⁴⁴ For one to Whom Jesus meant as much as he did to Paul to have been in such company and been unacquainted with the facts of Jesus' life is inconceivable. Paul did not become a Christian in a vacuum, but in a world in which the facts of Jesus' life were well known. There were churches and a Gospel and a Christian mission before Paul was converted. Paul entered into the fellowship of Christian brothers and he offered to the world the same message (*Kerugma*), as they.⁴⁵

Weinel would say that while Paul had ample opportunity to learn the facts of Jesus' life, yet for the apostle Christ was an exalted spiritual being and the very Son of God, and the earthly life of Jesus could be dissociated from the Christian religion without detriment to his faith. Paul is supposed to have attached no value to the Jesus who lived on earth, for indeed he can scarcely be said to have existed as a human being as far as Paul is concerned.⁴⁶

The utterly untenable nature of this opinion is manifest when we consider that Paul directly quotes Jesus in his letters and cites facts from the Gospel story which he says had been received by him. He thus quotes the account of the institution of the Lord's Supper,⁴⁷ and the account of the death, burial, resurrection, and resurrection appearances he had "received."⁴⁸ He cites the "word of the Lord" concerning his *parousia* in I Thessalonians, and distinguishes between his own opinion and the authority of Jesus' words concerning divorce in I Corinthians.⁴⁹ While such references as these are not numerous in Paul's letters, they are sufficient to indicate his knowledge of and interest in the Gospel history.

Bousset has maintained that the moral and religious personality of Jesus was insignificant to Paul and not influential in his religion.⁵⁰ If this be true, how is it that Paul

44. Gal. 2:9.

45. Cf. C. H. Dodd, *The Apostolic Preaching and Its Development*.

46. H. Weinell, *St. Paul: The Man and His Work*, p. 321.

47. I. Cor. 11:23-26.

48. I Cor. 15:3-7.

49. I Thess. 4:15; I Cor. 7:10-12; cf. I Cor. 9:14.

50. *Kurios Christos*, p. 143. Cf. the discussion by E. Andrews, *op. cit.*, p. 33.

describes Jesus' character so accurately? He speaks of "the meekness and gentleness of Christ," of his "grace", "love", "obedience," and "sinlessness". In I Corinthians 11:1 he exhorts the Christians to be his imitators (*mimetai*) just as he himself was an imitator of Christ. The Greeks used the word *mimetes* of a pupil in philosophy who followed the teacher's doctrine and mode of life; they also used it of one who followed the gods and attempted to become like them. So Paul calls himself a follower of Christ who strives to become like him in his whole manner of life. This principle would have been impossible with Paul if he had not possessed a clear picture of the moral character of Jesus and been seeking to aid the Corinthians in building a similar character in themselves.⁵¹

In regard to Jesus' ethical teaching, the similarity between Paul's concepts and even words to those ascribed to Jesus in the Gospels is most striking. This fact is so evident to one who reads such passages as Romans 12:9-21 and 13:8-10 in the light of Jesus' own teaching that it is unnecessary to debate the matter.

Reading through the letters written by the apostle, we learn from him who is supposed to have cared little about Jesus' earthly life such details as these: Our Lord was born a Jew, subject to the Law, lived humbly, knew hardship, worked as a teacher, formed a company of twelve, had a brother named James, was brought to judgment, died on the cross, was buried, arose from the grave, and was exalted by the Father. We can from Paul get an insight into Jesus' character and motives like that reflected in the Gospels which were written later. E. F. Scott overstates the case but he does not wildly exaggerate when he writes, "It is not too much to say that if no Gospel had survived and we knew nothing of the history but what may be gathered from Paul's Epistles, we should still be able to reconstruct it, from this source alone, in all its essential elements. We should at least

51. Cf. J. Weiss, **Paul and Jesus**, p. 116 f.

know Jesus as a Personality almost as well as we do now, with the Gospel record before us."⁵²

The next question, which is of crucial importance for the subject before us, may now be considered. If Paul the Apostle did know the Gospel history, what evidence is there in Acts and especially in his epistles that Paul in preaching the Gospel and establishing churches did not spread simply the good news of redemption but also the details of the life of the Redeemer?

In the first place, Paul specifically claims to have set forth the story of events in Jesus' life just as he himself received them. In I Corinthians 11:2, immediately after the statement, "Be imitators of me, as I am of Christ," the Apostle says, "I commend you because you remember me in everything and *maintain the traditions even as I have delivered them to you.*" The words "traditions" and "delivered" both come from the same Greek root (the verb is *paradidomi*). When we bear in mind both the fact that the Gospel narratives and sayings existed in easily memorized forms and that the Jewish rabbinical schools which Paul had attended had insisted on painstaking memorization of the Oral Law, this statement gains great significance. A tradition was not something handed down in haphazard fashion but something important that had to be carefully preserved. Paul in this chapter, just as in Chapter 7 of the same letter, is answering questions that go beyond those specifically answered in the Christian tradition which he had already given them. In Chapter 7 he quoted the Lord's statement on divorce, then discussed the questions arising from the situation in which only one member of the marriage union had become a follower of Jesus. In Chapter XI he is discussing problems that have arisen in regard to Christian worship, and reminds them of the tradition from Jesus which he had already delivered to them. He then quotes again from the tradition the account of the institution of the Lord's Supper. In Chapter 15, he reminds them of what they had already received, the tradition (he uses the same Greek word) con-

52. **Purpose of the Gospels**, p. 36.

cerning Jesus' death, burial, resurrection, and resurrection appearances. The crucial point to be observed in these passages is that Paul claims already to have handed down to the Corinthian Christians not only these specific parts of the Gospel history but the tradition of which these are only elements.

There is sufficient indication in Paul's other letters that he practiced the same method in regard to other churches. The Thessalonian correspondence, for example, reflects Paul's concern that his stay in Thessalonica may have been too short, and that there may have been some defection from the love and truth of the Gospel. Even so, in the First Letter he says that the Thessalonians became imitators "of us and of the Lord," and speaks of the instructions he gave them through the Lord Jesus.⁵³ He cites a word of the Lord concerning his *parousia* which he apparently had not handed down to them before (4:15) and probably indicates another which they already knew.⁵⁴ In II Thessalonians 2:15 he exhorts the brethren to hold to the traditions *paradoxeis* which they had been taught orally and in letters. He adds that they are to keep away from any brother who was living in idleness and not in accord with the tradition which they had received from the evangelizing party.⁵⁵

Thus, Paul the Apostle, writing to churches he established, definitely claims to have delivered to them the Gospel traditions. If we possessed as much of his correspondence to other such churches as we do of that written to Corinth we would probably be able to add many details to the above evidence. But in view of the fact that the purpose of Paul's letters was occasional and with reference to particular problems and needs in the churches, and not to give again the tradition which had already been handed down, the evidence we have is quite convincing.

In the second place, we have assurance that Paul spread the Gospel history among the churches he established and

53. I Thess. 1:6; 4:2.

54. I Thess. 5:2; cf. Mt. 24:43.

55. II Thess. 3:6.

among those with whom he had other contact because there are some details of Jesus' life mentioned in every letter. It is interesting to examine one single epistle, written to a church the apostle did not establish, and note how much is said of Jesus' life on earth.

In the Epistle to the Romans, the Christians of the capital city found not only much reminiscence of the ethical teaching of Jesus in chapters 12-15, but also that Jesus, though God's true Son, lived in the world as a member of the Jewish race and a descendant of David's line; that his character was kind and self-giving and void of conceit, immorality and selfishness; that he was put to death and was buried, but God raised him from the dead and he is alive. Every fact of Jesus' life which is mentioned is introduced not as instruction in Jesus' life but rather in connection with the meaning of Jesus' life. The natural assumption is that Paul believed the Roman Christians already had the facts before them. What he sought to do was to interpret those facts in connection with man's need and God's purpose of salvation. Paul thus also assumes that other missionaries like himself would deliver the Gospel traditions.

In the third place, as has already been intimated, the passages in which Paul specifically cites a tradition from the Gospel history are of such a nature as to imply that much more of the traditions has been delivered to the new Christians than is repeated. Paul did not repeat the tradition concerning the Lord's Supper or indeed concerning the Resurrection in any letter we now possess except one to the Corinthian church. Unless the problems in that church had called for their repetition, we should never have been able to point to I Corinthians 11 or I Corinthians 15 and say positively, Paul had told them these facts. Even when Paul states certain details of Jesus' life, his purpose is that the Christians more fully understand their purport: it was taken for granted that they already had the facts of Jesus' life. F. C. Grant has claimed that by Paul the Gospel tradition was taken for granted, yet left behind.⁵⁶ This statement ig-

56. Grant, *The Earliest Gospel*, pp. 148 ff.

noses the situation in the early churches which Grant as a form critic endeavors to reconstruct. The people to whom Paul addressed his work could not have known the tradition apart from the missionary preaching. Because Paul takes the tradition for granted, therefore assuredly it was not left behind. As one scholar has recently observed, "Too much has often been made of the absence of reference to the details of Jesus' life in the later literature, which might seem to suggest that it had now faded out of memory. The very opposite may be inferred. If little is said in detail about the life, the reason may simply be that no more was necessary It may confidently be said that there is not a passage in the New Testament which does not presuppose some acquaintance with the earthly life of Jesus."⁵⁷

In the fourth place, we may be sure that Paul and his co-workers spread the Gospel history accurately and in detail because the nature of Paul's references to that history reveal the position of absolute authoritativeness which it held among the churches. Paul draws a sharp contrast between the Lord's charge concerning divorce and his own apostolic answer to the particular problem of marriages in which only one of the partners has accepted Christ.⁵⁸ The delivery to the Corinthians of the tradition concerning the resurrection was "of first importance" *en protois*: if they have not accepted the accuracy of this account, and Christ has not been raised, then Paul says his preaching and their faith are both vain.⁵⁹ In I Corinthians 7:25, in answering a question of the Corinthian Christians, he makes a point of saying, "I have no command of the Lord." The inescapable implication is that if he had there would be no need of going further. Jesus' command was supreme and it was absolutely essential that the traditions such as those concerning Jesus' death, burial, resurrection and resurrection appearances be recognized as authoritative.⁶⁰ Again, Jesus' qualities of character must be the Christians' final goal for their own

57. Scott, *op. cit.*, p. 32.

58. I Cor. 7:10, 12.

59. I Cor. 15:3-14.

60. Cf. also II Cor. 11:17; Gal. 1:1, 12.

characters. If they are exhorted to be imitators of Paul, it is only because he is imitating Christ. They are commanded, "Have this mind in yourselves, which you have in Christ Jesus."⁶¹ Paul exhorts, "We who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him." He then gives the basic reason for the exhortation: "For Christ did not please himself."⁶² Thus Christ's action, character, and command alike were to be regarded as final authority for the new Christians whom Paul had won.

A fifth reason for believing that Paul spread the Gospel history in his missionary labors has been stated by Johannes Weiss: "Mission work among the heathen could have had no vitality unless it had been based upon definite narratives of Jesus' life."⁶³ The new Christian churches would have had too superficial a foundation if the foundation had not been Christ himself.⁶⁴

When Peter and the other early apostles began preaching in Jerusalem, and indeed in Samaria and Galilee, their task of presenting Jesus was relatively easy. The people who heard the Gospel (except, of course, some visitors at the feasts) already knew of the mighty prophet who had lived among them, who was their contemporary, who "left behind him even among his enemies at least a bad conscience."⁶⁵ With Paul, however, Jesus would have to be introduced: the narrative of his life, his teaching and his death would have to be given in some detail. Weiss rightly claims that the Gospels themselves can teach us the nature of Paul's material for missionary preaching because they are but the literary deposit of that apostolic narration.⁶⁶ If Jesus was the center of Paul's own religion he would be the center of any religion Paul spread. The vitality of the religion in which Jesus is the center cannot but be muffled if the character and signifi-

61. Phil. 2:5.

62. Rom. 15:1-3; cf. Eph. 4:17-32; 5:10.

63. *History of Primitive Christianity*, Vol. I, p. 17 f.

64. I Cor. 3:11.

65. Weiss, *ibid.*, p. 225.

66. *Ibid.*, p. 226 f.

cance of the crucified Christ are not illustrated from the life and teachings of Jesus himself. It is "one of the strangest of theological false trails" to assume, as some have, that Paul renounced the method of illustration by stories from the life of Jesus.

It must be pointed out in this connection that Paul was careful to leave the churches organized and with local leadership. He and Barnabas returned through Lystra, Iconium, and Antioch, and elders were chosen in each church.⁶⁷ He sent for the elders at Ephesus that he might give them a final exhortation.⁶⁸ Also, Paul took every opportunity afforded to revisit the established churches and he often sent Timothy or another of his co-workers to visit the churches. John Mark was one of those who accompanied Barnabas and Paul in their early missionary work and who according to the scripture later resumed his work among the Gentiles. R. O. P. Taylor⁶⁹ believes that the description of Mark as a minister to Barnabas and Paul means that he was an assistant who taught the Gospel tradition in its memorized form. His justification is principally in the word *huperetes*, "under-rower", "servant", "assistant", which he follows Chase in rendering as a special title, "synagogue-minister". In that case, John Mark would have been specially trained in the current method of teaching by rote, and his task would have been to see to it that the Gospel history was accurately grasped. Whether or not the translation "synagogue-minister" for *huperetes* is strictly accurate is doubtful: but Luke also uses the word to describe the eyewitnesses and ministers (*huperetai*) of the word who first passed on the Gospel account.⁷⁰ Paul claims himself to have been chosen by the Lord to be his *huperetes* and witness.⁷¹ The apostle must have relied not only on his own efforts but also on those of men like Mark, and later perhaps Timothy, Luke, Epaphras, and Titus, to help him deliver accurately the

67. Acts. 14:21-23.

68. Acts 20:26 ff.

69. **The Groundwork of the Gospels**, Chapter III.

70. Luke 1:2.

71. Acts 26:16.

Gospel history. This work, as has been suggested, apparently devolved soon upon the group known as "teachers,"⁷² who would have possessed the information and passed it on with the exactness of the teaching method of their day. It is impossible to say how soon written helps were given to these teachers, or even assembled by them. It may well have been that some parts of the Gospel accounts had been written down in Antioch before Paul and Barnabas set sail from Antioch, less than two decades after the resurrection.

III. PAUL AND THE WRITING OF THE CANONICAL GOSPELS

The investigation of every line of inquiry into the origin of the Gospel writings, whether source-criticism, form-criticism, or an investigation of Acts and the Pauline epistles, does not disclose a single shred of evidence that Paul ever wrote down any of the Gospel history except for those brief sections in his letters which have already been cited. There were other missionaries besides Paul of whom we have only brief mention—or no record at all. These other unsung missionaries may have had fully as much influence in the spreading of the Gospel story and its careful preservation as did Paul. We do not, however, have any appreciable knowledge of their work, and can only hope that a proper evaluation of Paul's influence may contribute to the appreciation of theirs also.

There are five principal considerations that reflect the probable influence of the Apostle's work in the writing of the Gospels. The first of these is that apparently all of the Synoptic Gospels as well as the Fourth Gospel were written in Gentile cities for use by predominantly Gentile churches. As Branscomb has pointed out, the Gospels were not originally composed for all the churches but first won local recognition.⁷³ The unbroken tradition is that Mark was written in Rome. The place of origin for the Gospel of Matthew is

72. R. O. P. Taylor, *ibid.*, p. 34, thinks the work was taken up by the diaconate.

73. A. H. Branscomb, *The Teachings of Jesus*, p. 47.

not certain but both Kilpatrick and Streeter consider Antioch, Syria, the city most favoured by the meager evidence. Where the Gospel of Luke was written cannot be determined, but it was written by a Gentile and is the most universal in its viewpoint. The Gospel of John according to tradition was composed in Ephesus.

Paul did not establish the church at Antioch, but he was one of the early preachers prominent in that church. Paul's connection with the churches at Ephesus and Rome is well known. Since Luke was a companion of Paul and his work, as far as we know of it, was in Pauline churches, it may reasonably be supposed that the third Gospel was written also in connection with the needs of congregations who had been strongly influenced by Paul. If these churches remained faithful to the gospel as preached by Paul and cherished the traditions which he and others assuredly taught them, then the ultimate fruit of the Apostle's emphasis on the Gospel history is seen in the writings of the Gospels. The fact that the Synoptists drew from sources outside their particular churches and probably from such Jewish centers as Caesarea and Jerusalem does not indicate dissatisfaction with the Gospel history as they received it, but only reflects the importance which they attached to that history and their desire for more complete information.

A second consideration lies in the straightforward nature of the Gospel accounts. T. W. Manson describes the Gospel of Mark as a "simple objective record of word and deed."⁷⁴ Matthew and Luke are different in design, but obviously seek to give careful heed to the facts of the Gospel accounts rather than to particular church problems. The assembling of the material in this fashion argues that this is the nature of the accounts of the teaching and activity of Jesus regarded in these Gentile churches as significant and authoritative. Paul's presentation of the Gospel history is in agreement with that in the canonical Gospels, and he taught that the traditions from Jesus which he delivered to the churches were supremely authoritative for Christians.

74. Manson, *The Teachings of Jesus*, p. 43.

A third indication of Paul's probable contribution toward the later writing of the Gospels is shown by studies in the purpose of the Evangelists. Scott thinks that the primary motive in the writing of the Gospels was that the evangelists were conscious that something was lacking in the life of the Christian fellowship in their day and they were seeking to call the church back to a true conception of what it believed, back to Jesus as he lived among men.⁷⁵ If this was a need because of waywardness, it follows that Paul and others had spread the Gospel story earlier; if this was a need because the principal materials possessed by their churches were in oral form, it still follows that they had received the traditions earlier and realized their importance. But if, as is more probable, the purpose of the Evangelists was to provide their churches with a more complete and helpful arrangement of the Gospel history for use in the missionary enterprise, in the instruction of new Christians, and in the worship services of the churches, it nevertheless follows that the churches were already using the gospel materials for those purposes. Whatever the purpose of the Evangelists may have been, the prior presence and use of the Gospel history in the churches concerned is the natural presumption. Our judgment is that the important position the Gospel story held in the primitive churches was due to the manner of its delivery by the earliest missionaries, particularly the Apostle Paul.

In the fourth place, it is probable that Paul had himself been associated with at least two of those who later wrote Gospels we possess today. The first of these is John Mark, traditionally the author of the Second Gospel. It is incredible, as F. C. Grant imagines, that Mark was a simple Roman clerk who wrote very poorly and had no inclination to authorship, who had probably never been to Palestine, and yet who knew Aramaic and was familiar with the life of the country in which Jesus had lived.⁷⁶ There is on the contrary no sufficient reason for doubting that Mark the

75. Scott, *Purpose of the Gospels*, p. 122.

76. Grant, *op. cit.*, pp. 53-57.

author was the person who accompanied Barnabas and Paul in their first missionary effort on Cyprus, who later went with Barnabas on other such work, and to whom Paul later refers in his letters.⁷⁷ Mark, however, though a friend of Paul and spreading the same Gospel story, may have given the Apostle more information concerning Jesus than he received in return. The tradition from Irenaeus is that Luke, the attendant of Paul, wrote down in a book the gospel which Paul had preached.⁷⁸ Since documentary study has shown that Luke utilized three or more major sources, and since Luke claims to have investigated the writings of others about the life of Jesus, we cannot accept this tradition as fully warranted. However, Luke's interest in the Gospel history and his recognition of its importance may very well date from his close fellowship with Paul.

Last of all, Paul's constant emphasis on the fellowship of Christians, not only within their own localities but also with other bodies of believers, may be reflected in the fact that the documents and orally-preserved traditions which lie behind the Gospels come from widely scattered churches, some probably Jewish, others predominantly Gentile. Street-er believed that the second Gospel represented the Gospel history as preserved in Rome, including the memories of the Apostle Peter; he believed that Q, L, and M, the other three principal documents behind Matthew and Luke, came from Antioch, Caesarea, and Jerusalem respectively. In his awareness of the essential brotherhood among Christians, Paul defended his gospel at Jerusalem, assailed Peter's actions at Antioch, and arranged for collections for the poor in Jerusalem from the Gentile churches he had established. The Gospels could hardly have come to us with the advantages they possess in the use of materials from many Christian centers had there not been kept alive this consciousness of the spiritual bond in Christ. Paul is the most important figure in the early church, at least as far as our records show, in maintaining this brotherhood in love.

77. Col. 4:10; Philemon 24; cf. also II Tim. 4:11.

78. Eusebius, *Ecclesiastical History*, V. 8.3.

Since the data we possess concerning the churches in which Paul preached and concerning the origins of the Gospels themselves is too limited, we can never know the fulness of this influence of Paul in the spreading of the Gospel history and consequently in the background of the canonical Gospels. His greatest influence, as has long been recognized, has been in his planting of Gentile churches and in his interpretation of the meaning of Jesus' life and death. We may be confident, however, that these were not his only great contributions. In the providence of God and under the leadership of the spirit of Jesus, the early Gentile churches learned from Paul the details of the revelation from God in Christ, and followed the Apostle in giving them proper recognition and in helping to preserve that Gospel history in the Bible records we cherish today.

After Evangelism — What?¹

FINDLEY EDGE

Southern Baptists, in engaging in the Simultaneous Evangelistic Crusade, are undertaking a worthy endeavor. The world situation today and the desperate need of men demand that we "attempt great things for God." Too long the vision and efforts have been small and, as a consequence, results have been correspondingly small.

The potentialities of this Crusade stagger the imagination. When we contemplate the possibility this year of approximately eighteen thousand churches holding revival meetings at the same time, of having thousands of sermons preached, of having millions of sincere Christians gathering together in earnest prayer and then going out to visit and to witness to lost people, we come to feel that the spiritual results can be nothing short of phenomenal.

THE REVIVAL IN DISREPUTE—WHY?

However, the purpose of this article is not to proclaim the possibilities of this Crusade. They are already well known. Rather, the purpose is to call attention to an important phase of the Crusade which pastors and churches might fail to emphasize sufficiently. While we are contemplating the magnificent opportunity and challenge of winning the lost to Christ, we must also face conscientiously and realistically the question, "After evangelism—what?"

In our generation, the revival and the revival method have fallen into disrepute in the thinking of many sincere Christians. The reason for this is not that these Christians are unconcerned about the lost, but rather that we have done such a relatively poor job of conserving the results of our revival meetings. One outstanding Southern Baptist,

1. In this article, the term, evangelism, is used in the narrow sense, referring to the winning of the lost to Christ. Properly, evangelism should include both the initial conversion experience and growth as a Christian.

who is in a position to know the facts, said that on an average we lose six of every ten people we win to church membership. In from three, to six, to twelve months these whom we have won are not to be found in the church actively doing their part with the other members, worshipping, studying the Word of God, training for service and engaging in the great Kingdom work. We are not judging whether these individuals are lost or saved, but consider the waste! Six out of every ten slip through our fingers and are lost to the service of Christ. So far as the work of the Kingdom is concerned, we have simply added a list of dead-weight, uninterested, unenlisted, inactive people to the church rolls. All too often, these individuals, by their inconsistent lives, do irreparable damage to the cause of Christ. The lost people see these whom we have won failing to live a transformed life and come to feel that actually there is no "power in the blood." What a tragedy this is, and how much more difficult it makes the task of winning other lost individuals to Christ.

However, this situation is not the fault of the revival method, or of any other evangelistic method. The reason this unfortunate situation exists is that we have failed to accept fully our responsibility to conserve the results of our evangelistic efforts.

CONSERVING THE RESULTS—WHAT DOES IT MEAN?

What do we mean by conserving the results of our evangelism? Certainly it means to lead the new convert to attend the worship services regularly and to support the work of the church with his money and with his time. It means to lead him to attend the organizations of the church. In terms of life experience, it means developing the individual into an active, aggressive Christian who seeks to follow Christ in all the areas and relationships of life!

Surely it is not necessary to say that this emphasis on developing the new convert in the likeness of Christ does not imply a lessening of emphasis on winning the lost. Love

for the lost and the effort to win them must be an ever-present and increasing concern, both of pastor and people. We are assuming that during this Crusade we will be diligent in our efforts to lead lost people to a saving knowledge of Christ. We are seeking to call attention to an aspect of the program we may be tempted to overlook—for our record indicates that we have failed to emphasize it sufficiently in the past.

The responsibility to develop the new convert into a mature and active Christian is just as binding upon us as our responsibility to lead him to accept Christ as Saviour. The entire ministry of Jesus is an illustration of this fact. He was never content to let his followers stop after taking the initial step of accepting him as Savior. Lovingly, patiently, yet persistently he led them to understand more fully what it meant to be a follower of his. He insisted that they practice his teachings in their daily lives. Those who had this transforming experience with him were relatively few, but they understood and followed the Christian principles in a remarkable manner. When they came to Christ they knew that the whole of life was involved.

It is important that we face the fact that our failure to develop our new converts into really active Christians has had the effect of hampering every phase of the work of Christ. Our efforts in evangelism are weakened because we have not developed those whom we have won into evangelists. Statisticians tell us that only five out of every one hundred Southern Baptists ever win a soul to Christ. How can an effective program of evangelism ever be carried out while this situation exists? But what a mighty army for God we would have if the percentages were to be reversed—if we should so concentrate on developing our new converts that ninety-five percent of our membership would become evangelists!

WHAT CAN WE DO?

The question naturally arises, "What can we do to alleviate this situation?" The problem we have been dis-

cussing is generally recognized. But some may be perplexed as to steps to take to change this condition. If pastors and churches are seriously going to undertake the proper training and development of the new convert there are two phases of this experience that must be considered.

1. Before acceptance of Christ as Savior:

This task of leading an individual to become a mature man in Christ must begin before he accepts Christ as Savior. Obviously, we will seek to lead him to understand his lost condition and his need of a Savior. We will help him to understand the way of salvation. We will also lead him to place his faith in Christ and accept him as Savior. These things we do already. But something more seems needful.

Along with these things, we also need to lead the individual to understand what is involved in the conversion experience and what it will mean in his daily life after he becomes a Christian. We emphasize, and rightly so, that the lost person must be "born again." But we seldom give to the prospective convert any idea of what the "born-again life" is like. We say that when an individual becomes a Christian he is a "new creature." But we are not careful to explain what kind of creature this "new creature" is to be. When we lead an individual to accept Christ as Savior he begins a new life in Christ. But we usually do not lead the individual to understand sufficiently what is involved in this "new life." Of course, we assume that the individual will learn what is involved in the Christian life after he becomes a church member. After all, we reason, we cannot lead the potential convert to know all that is involved in the Christian life before he makes his decision. Certainly, that is true. But our question is, in order to be perfectly honest with the individual who is about to make a momentous decision, in order to be true to the teachings of the New Testament, in order to be true to Jesus, whose name we are seeking to lead the individual to bear, are we not under obligation to lead him to face fearlessly and frankly, at

least in general (and whenever possible, specifically, cf. Luke 3:10-14), the implications of the Christian way of life?

When we face this problem realistically we run into a practical, and, perhaps, a theological problem. On the one hand, when we are seeking to lead a lost person to Christ, we have an intense desire for him to be saved. At best, it is difficult for him to make this all-important decision. If we talk too much about the implications of the Christian way for his life, this would make the decision even more difficult. In our deep concern to lead him out of his lost condition and get him saved, we want to make it as easy as possible for him. We would not place one unnecessary obstacle in his way. Such an attitude is quite understandable. Certainly, we all want to make it as easy for an individual to be saved as the New Testament will permit.

We also realize that in this saving experience, it is God, and God alone, who does the saving. All that the individual has to do, or can do, is exercise faith. The individual cannot save himself by his works. It is only by the grace of God that any of us—the best and the worst alike—are saved. “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast.” (Eph. 2:8-9). All of this is true. Since it is true, why all this talk about the necessity of leading the individual to understand as much as possible about what is involved in the conversion experience before he is converted? Should not all of this come after his experience?

Unquestionably, a large part of this instruction must, of necessity, come after the conversion experience. However, there is another side to this picture that we must face. Again we must go to Jesus for our pattern. As we study his ministry we find that he, too, was greatly desirous that the lost be saved. That was his purpose for coming into the world. “For the Son of man is come to seek and to save that which was lost.” (Luke 19:10). But he was equally desirous that the individual understand who it was that he was accepting *and* what was involved in this acceptance. For example, there was the experience of the feeding of the five thousand. After

the feeding of this multitude they clamored to make him king. But the next day, to these same people who only a short time before were ready to follow him as king, he gave the spiritual interpretation of the "bread of life." This teaching proved to be an obstacle to the faith of many. "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? . . . From that time many of his disciples went back, and walked no more with him." (John 6:60, 66). It was a tragedy to lose this large group of followers. Could not this have waited until after "church membership?" Evidently not. Jesus insisted that they understand who it was and what it was they were accepting *before* their decision.

There is also the experience of Jesus with the rich young ruler. He came inquiring of Jesus what he must do to inherit eternal life. After referring him to the commandments and receiving the reply that the commandments had been kept, Jesus said, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come and follow me. And when he heard this, he was very sorrowful: for he was very rich." (Luke 18:22-23). Who of us, as we read this account, is not touched by the pangs of regret, not only because the young ruler failed to enter the kingdom, but also because of what he could have meant to the Christian movement? After all, was this not an unusually high standard to place before the young inquirer as a condition for inheriting eternal life? Could not this instruction have waited until after church membership? The young man has so much in his favor. He kept the commandments; evidently, he was morally clean; he was a man of means; he was a person of influence; he was an honest inquirer. Surely, Jesus must have longed to see this man saved, and to have him as a follower. In spite of all of this, Jesus did not make it "easy" for him to become a Christian. He insisted that the inquirer understand what was involved—for his personal life—in following him, *before* he made his decision. Of course, we do not have the divine insight that Jesus had.

But do we always follow the pattern of Jesus of seeking to make sure the individual understands sufficiently what it means to be a follower of Christ before he makes his decision?

These are not isolated incidents in the experience of Jesus, picked to prove a point. Throughout his ministry he was constantly urging those who would be his disciples (learners) to count the cost of being his followers. "And there went great multitudes with him: and he turned and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple . . . For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? . . . Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:25, 26, 28, 31, 33). The standard here is high and Jesus insisted that the potential follower count the cost. On still another occasion "he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." (Luke 9:23-24.)

Following Jesus is not easy. The implications of the conversion experience are heart-rending and life-changing! It is a new birth! The individual becomes a new creature! Evidently, Jesus wanted the individual to understand this, and to count the cost of this experience to his daily life before he made his decision. Perhaps, we need to give more earnest heed to his teaching that "strait is the gate, and narrow is the way, which leadeth unto life." (Matt. 7:14).

As we face the two sides of this picture, we are confronted with a real difficulty. On the one hand, in our desire to see people saved we would not place one unnecessary obstacle in their way to hinder their acceptance, realiz-

ing that salvation is wholly by grace through faith. On the other hand, there is the emphasis of Jesus that the individual understand what is involved in following him. This is a difficulty that each Christian who seeks to win lost people must resolve for himself on the basis of his understanding of the teachings of Jesus.

Someone may raise the question, "Do you mean that those who come to Christ with a simple faith and who do not understand the implications of the conversion experience are lost?" Absolutely not. Such a conclusion does not necessarily follow at all. After all, we are not their judge. Another may ask, "Isn't it better to have them saved—even if they don't understand what they should and even if we don't develop them as Christians?" It is not a question of one or the other. We can do both. It is better to follow the pattern that Jesus followed—do both.

2. After the conversion experience:

But this is just the beginning. When we lead an individual to accept Christ and lead him to unite with our fellowship, we have contracted the serious and important responsibility of patiently and persistently nurturing him so that increasingly he grows in the likeness of Christ. Obviously, it is impossible for him to know all of the teachings of Jesus before his conversion experience. Nor is he aware of what it means to have the teachings of Jesus applied to all the areas and relationships of life. Therefore, the responsibility is inescapably upon us to give intensive teaching and training to the "babe in Christ."

Let us look more closely at a procedure or program a church might follow to seek to develop the new convert into a mature Christian.

(1) Enlist in the organizations of the church.

To lead the individual to enroll in the appropriate organizations of the church is an obvious necessity. When a person "joins the church," what does he join? He joins the fellowship, certainly. But the church is also an organization. When he joins the church as an organization, what does he join? The church roll? The morning preaching

service? Are the unit organizations a part of the church? One church feels that when an individual joins the church, he joins the whole church. When an individual is accepted as a member of this church, he automatically becomes a member of the appropriate Sunday school class, Training Union, and Missionary organization or Brotherhood. Early in the week after the individual has united with the church, the pastor, deacon, or some other church worker visits the new member in his home, having written down on a piece of paper the names of the class and union in which he has been enrolled, indicating the teacher, leader, place of meeting, time of meeting and any other information needed. If we are going to take this matter of church membership seriously, do we not have the right to expect the new convert to enroll in and attend the organizations of the church? How else can he grow? This may seem impractical to some, but one church is doing it. However, whether this plan is followed or not, we can agree that if we are going to help the new convert grow, we must enlist him in the organizations of the church.

(2) Special reception for new members:

Many churches are following the practice of having a special reception for new members. Some have it once a quarter, others have it once a month. That would have to be determined by the individual church. A supper meeting or banquet is held for all the new members who have come into the church. Of course, the regular church members are also present. The organization leaders explain the work of each organization and seek to enlist the new members. The program of the church may also be explained. However, the meeting is primarily for fellowship, so that the new members and older members may get to know each other. This is a fine aid in giving to the new members a sense of belonging.

(3) Christian companion.

Some churches appoint a Christian companion for each new convert. This companion is a mature and stable Christian, though not necessarily old in age. Of course, these com-

panions must be selected with great care, with the needs, temperament, and personality of the new convert in mind. The purpose of this companion is not to "snoop around" to spy on the individual. Nor is he in any sense a dictator or guard. Rather, he is a spiritual companion. He is available to help whenever the individual desires to talk over any particular problems with him. If the convert is absent from church, the companion should visit him to see if he is sick. His function is to encourage and strengthen the convert in every way possible, always guarding against making himself obnoxious. This Christian may serve from three to six months or until the new convert has become more or less firmly established in the Christian way.

(4) Class for new members.

However, a more educational approach to this problem is needed. An increasing number of churches are following the plan of having a special class for new converts. Many also insist that those who come by letter attend this class. This seem to be the best single plan yet devised to conserve the results of evangelism. If one is interested in starting such a class several questions naturally arise.

(a) When shall the classes be held?

The majority of churches now following this plan hold the class on Sunday morning during the Sunday school hour. Or it may be held during the Training Union hour on Sunday evening. One advantage to having the class on Sunday is that most people will find it easier to attend on Sunday than any other time. Another advantage is that it gets the individual in the habit of coming to church on Sunday and he will go to the appropriate Sunday school class or Training Union without any difficulty after the course is finished. If for any reason a week night seems preferable in any given situation, this plan would be completely acceptable. On the whole, however, a Sunday class seems best.

(b) What shall be taught?

A basic item is to determine what shall be taught in this course of study. This will be determined by what is conceived to be the dominant purpose of the course. Shall the

purpose be primarily to explain the significance and implications of the conversion experience? Shall the purpose be primarily doctrinal? Shall the purpose be primarily ethical? One might lead in a discussion of what it means to be Christian in various specific human relations. This is an especially good time to discuss such matters, for the individual having the warm glow of the conversion experience burning in his life is ready to follow the Christian way. The teacher would have to determine what ethical issues should be discussed. He would also have to make sure what the Christian attitude is in the various relationships. Shall the purpose be to give a convert an understanding of the history of the church, especially Baptist history? Shall the purpose be to lead the individual to understand and participate in the program of the local church and the denomination? Or shall the purpose be a combination of several or all of these items?

In determining the curriculum, the needs of the new convert must be kept constantly in mind. What can be done to help him understand more fully the significance of the experience he has had with Christ and what can be done that will serve best to get him started right on the long road of growth in the likeness of Christ?

(c) How long shall the course of study be?

This depends on what is to be included in the course of study. The majority of churches now following this plan have a course that lasts for four weeks. The topics usually discussed are: a. The significance of the step the convert has taken. b. Baptist doctrines. c. The program of the local church. d. The program of the denomination. This series of studies is repeated month after month, and the individual may enter at any time and continue in the course until all four topics have been covered. He then goes to the appropriate Sunday school class or Training Union.

However, some churches have a course of study which lasts from six to twelve weeks or even longer. While there are certain advantages to the four weeks course, this seems to be altogether too brief a period for such a large and important undertaking. This is not enough time to spend in

studying the four topics usually included. Also, no time is allotted for the study of certain ethical issues and Christian attitudes which the convert should face at the beginning of his Christian life.

(d) Who shall teach the course?

It goes without saying that the person or persons chosen to teach this course must be selected with great care. Usually, it is the already overworked pastor who is called upon to be the teacher. Yet, although the pastor feels he already has all he can do, there are certain advantages to his being the teacher. First, it is so important that these people get started right in their Christian life. Second, he is the man best trained for the task. Third, this class gives the pastor an unusual opportunity for close, personal contact with the new converts.

If a longer course of study is planned, it might be possible to select capable individuals in the church to teach certain phases of the course. For example, one might teach Baptist doctrines, another might teach church history, another, Baptist history. Each could become more or less, a specialist in his field.

(e) What helps are available for such classes?

The busy pastor has already asked, "Are there any helps available to serve as guides for such a course of study? Is there any material we can give to the members of the class?" The following are pamphlets or booklets which might be useful:

Church Member's Handbook

By Joe T. Odel

Price, 15 cents. Pages, 28.

Your Life and Your Church

By James L. Sullivan

Now being printed.

The New Life

By A. R. Knight and G. H. Schroeder

Price, 30 cents. Pages, 50.

Entering and Living the Christian Life

By A. U. Boone

Price, 15 cents. Pages, 48.

Bible Stewardship

By J. E. Dillard

Price, 25 cents. Pages, 96.

Baptist Church Manual

By J. Newton Brown

Price, 10 cents. Pages, 68.

All of these books may be secured through your Baptist Book Store.

WHAT DOES THIS MEAN FOR US?

What does all this mean for us in carrying out the Evangelistic Crusade? It means that when we lead an individual to take the initial step with Christ our main task is not over. Rather, our work is just beginning. It means if we are successful in winning thousands or hundreds or tens or only one, that in the long weeks, months, and years that lie out ahead, with the same earnestness and zeal we had when we were winning the individual to Christ we will seek to lead him to be Christian in every area of life. We must lead him to understand what is Christian in his family relations, what it means to build a Christian home, what is Christian in his school relations, what is Christian in his recreational relations, what is Christian in his business relations, what is the Christian concept of stewardship, what is the Christian attitude toward minority groups, what is the Christian responsibility in society. In other words, ours is the stupendous task of trying to lead our people to be Christian in all their human relations.

This is not as dramatic as winning people to Christ. It is not as romantic, not as glamorous, not as spectacular. But it is just as essential, just as Christian.

In the first chapter of John's gospel, we read, "And the Word was made flesh, and dwelt among us, and we beheld his glory." The "word" must become flesh in our genera-

tion. Those of us who are Christian—and the new converts—must take the teachings of Jesus and clothe them in flesh and blood, and live them in our daily experience.

Two patterns lie out before us. The easy way is to be content with leading a person to take the initial step with Christ. The other way is to take this initial step as the starting point of a thrilling adventure into the Christian way of life. This is Christ's way. This is the way to complete victory, the way to the full salvation. Do you ask, After Evangelism—What? The answer is in your hands!

Book Reviews

For the Time of Tears. By Robert G. Lee. Grand Rapids, Michigan: Zondervan Publishing House, 1949. 182 pages. \$2.00.

This series of actual funeral messages is unusual for at least three reasons: They are actual addresses, which Dr. Lee delivered at the funeral services of people whose names he mentions. They are very personal and down to earth. They are shaped or fashioned in the same mould. Instead of being monotonous because of their similarity they are impressive. It takes unusual originality to make them different in content, but similar in form and style. They show both the daring and the true-to-life preaching which characterize the preaching of this great pastor. Few men would dare to do this sort of thing.

If an opinion may be expressed in a review like this, I wish to deplore the rather common practice of saying nothing at funeral services. I realize that many funeral addresses in other days were rather ridiculous. Many of them were excessively emotional. Others preached unredeemed sinners into Heaven. But the fact remains that the funeral offers a glorious opportunity to comfort bereaved hearts and to challenge saints and sinners alike to turn to God in faith. The funeral service is an ideal background against which the minister can magnify the grace of God and the sublimity of eternal life.

Ellis A. Fuller

Crowded to Christ. By L. E. Maxwell. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1950. 354 pages. \$3.00.

This book consists of twenty-four sermons which reflect definitely and clearly the author's personal, not theoretical, faith. He is obviously conservative in his theology and consecrated in his life. The book is prolific in human stories and quotations chiefly from men like F. B. Meyer, Charles Spurgeon, A. J. Gordon, Hudson Taylor, Charles G. Finney,

Moody and others—men who blessed the world with their simple faith, vigorous preaching, and daring living.

The chief emphasis of the book is a warning against presumption upon the Grace of God. Most ardently does he believe and teach that men are not saved by works of the law but only by the grace of God. However, he is alarmed over the widespread evidences that many interpret "not under the law" to mean that grace relieves them of obedience to God's commandments. He is afraid that their name is legion who actually interpret law and grace in their relation to each other as a Nigerian convert did when he said, "I am under grace; I am an outlaw." The warning is timely and should be given earnest heed.

The author is the founder and the principal of the Prairie Bible Institute in Alberta, Canada. In 1922 he began the Institute in an abandoned farm house with eight students. Today the institute has twelve hundred students with adequate campus and buildings. Throughout this book the author reflects the conviction that this school is a demonstration of the fact that "All things are possible to him that believeth."

Ellis A. Fuller

Christ—The Bread of Life. By William Childs Robinson. Grand Rapids, Michigan: Eerdmann's Publishing Company, 1950. 190 Pages. \$2.50.

These six lectures which Dr. Robinson delivered at the Fuller Theological Seminary on the John E. Payton Foundation represent the theme of his ministry in its fully developed and finished form. They bespeak his personal faith in Christ as the real, satisfying Bread of Life. One feels as he reads these carefully worked out lectures, so consistently supported by the scripture and so broad in their reach into contemporary thought, so logical and so scholarly, he is getting the popular and erudite young professor at his best. They state his conviction, his faith, his hope.

This volume of lectures is so full of "meat" that one profits most by reading them slowly and studiously in a spirit of prayer.

Ellis A. Fuller

The Little World of Home. By Wilfred and Frances Tyler. Nashville, Tennessee: Broadman Press, 1949. 118 pages. \$1.50.

The greatest threat to the security of our nation is the obvious deterioration of the American home. Youth delinquency and divorce are unanswerable proofs that many homes are not functioning as an institution to produce the results which are indispensable to our happiness and safety as a nation.

It is this fact which makes this book so valuable. I verily believe if its message could be gotten into the hearts of all young couples either married or soon to be married, it would undergird with unfaltering and supporting strength this great nation at this time of the crises.

If every preacher of every faith would master the seven chapters and give them in seven sermons to their people (giving credit, of course, to the author) our nation would be lifted instantly to a higher plain of security. How can we reach the unchurched masses with the message?

The joint authorship of the book makes it doubly valuable. A Christian father and a Christian mother, who put their teachings into active practice in their own home, have put into the book what they know. The book is not an argument to support a forceful theory suspended in mid-air, but the report of a down-to-earth experience in building a successful home.

Ellis A. Fuller

The Secret of a Happy Marriage. By Roy A. Burkhardt. New York: Harper and Brothers. 78 pages. \$1.00.

This is an attractive gift book designed especially for pastors who make it a practice to give an appropriate reminder of the occasion to each couple for whom the marriage ceremony is performed. This little book, beautifully printed, is not filled with sentimental quotations and trite expressions of good wishes, but contains the essence of wisdom distilled by a veteran pastor and counselor from his rich experience in sharing with multitudes of young married people "the secret of a happy marriage." Such practical questions as these are briefly confronted: Are you on the road to the

secret? Are you mature enough for marriage? Can you build a companionship that will continue to grow? Have you faced the problems of marriage? How about money and a budget? Why you will want to see a physician. How grow in love's deepest witness? What is the first and last test of great marriage? How undergird growing love with high loyalty? Shall we look ahead to parenthood? Included are the ceremony and a Certificate of Promise to be signed by each of the contracting parties. The closing pages relate a lovely legend which by itself is worth the price of the book.

G. S. Dobbins

The Minister's Job. By Albert W. Palmer. New York: Harper and Brothers. 113 pages. \$1.50.

Perhaps everybody knows what is the minister's job better than the minister himself. To speak of his "job" in the singular is to make the minister laugh! Few men among us are better equipped to describe the many-sided functions of the modern minister than Dr. Palmer, who has written this book out of twenty-five years experience as pastor and sixteen years as president of Chicago Theological Seminary. His wisdom is both mellow and acrid, as he opens his warm heart to the young minister and deals mercilessly with the foibles and inconsistencies of the older minister.

Dr. Palmer finds in the minister a six-fold specialist—preacher, priest, counselor, administrator, teacher, human being. One of the most valuable features of the discussion is the series of tests by which the minister may rate himself. Following this analysis of the minister's job are penetrating chapters on the minister's training, the minister's wife, the minister's self-analysis, the minister and the church, the minister's new frontier: radio.

Let no minister, old or young, deny himself the satisfaction of procuring and reading and re-reading this small but timely book. It will warm his heart, stimulate his mind, provoke his conscience, comfort his dissatisfactions, elevate his standards. He might then profitably pass it on to his deacons, to the end that they may better understand and appreciate "the minister's job."

G. S. Dobbins.

The Blind Spot in American Public Education. By Clyde Lemont Hay. New York: The Macmillan Co., 1950. 110 pages. Price, \$2.00.

The blind spot to which the writer refers is the lack of religious teaching in the public school. Taking cognizance of the "signs of the times" the author contends that one of the reasons for the break-down in the moral fiber of the nation, as evidenced by the increasing rate of delinquency and crime, is the failure of the public school to give any sort of religious instruction.

The author gives a brief sketch of the shift in public education from a religious basis to a complete secular viewpoint.

Perhaps the outstanding contribution of this brief volume is the attempt of the author to understand the intent of the framers of the constitution in inserting the "separation of church and state" amendment in the constitution. Quoting from primary sources, from Jefferson, from Horace Mann, who set the pattern for our present educational system, he makes a good case for the view that these men did not intend to eliminate all religion from the public schools. A review is also given of the Champaign case as it relates to the first amendment.

The reader will find exceedingly helpful the many quotations from legal decisions, from primary sources, and from outstanding leaders in the fields of religion and education.

The writer's position is essentially the same as that proposed by the American Council on Education. The public schools have not only the right, but also the responsibility to teach religion as a natural part of the national heritage, and it should be dealt with in each school subject where it would normally occur.

Findley Edge

College Reading and Religion. Sponsored by The Edward W. Hazen Foundation. New Haven: Yale University Press, 1948. 345 pages. Price, \$5.00.

This is one of the most interesting, revealing, and shocking books the reviewer has read recently. It is interesting in the fine way in which the subject is treated. It is

revealing as to the place that religion has in the college situation today. And it is shocking as to the evidence that is reported.

The fact that the study was sponsored by the Edward W. Hazen Foundation and the Committee on Religion and Education of the American Council on Education indicates that the survey is competent and scholarly. The basic question which the committee seeks to answer is: To what extent do college reading materials present religion fairly? The investigation led into the fields of philosophy, psychology, education, literature, history, sociology, anthropology, physical and biological sciences. The method used was to examine carefully and critically the books most widely used as texts and for required reading in college courses. The men who did the investigating are known as men of unquestioned ability and scholarship: Robert L. Calhoun, Gordon W. Allport, Goodwin Watson, John S. Brubacher, to mention only a few.

The conclusions of this study are: 1. Religion is "actually neglected or ignored in various college disciplines." A part of the reason for this situation is that by and large the ones who teach in college do not "know the literature of religion" and are therefore unable "to select wisely the readings which would have a bearing upon the development of a religious interest among college students." 2. While there are occasional books that are openly hostile to religion, the worst hostility is "exhibited in the apparently deliberate circumvention of religious and even the higher ethical issues in various fields." 3. "In the current reliance upon materialistic assumptions" substitutes for religious reading have been sought and increasingly employed in academic fields in recent years. 4. "Reading lists favor inadequate basic conceptions of religion or confuse different conceptions in the guise of interpretation."

The general attitude toward religion held by the men who are writing the texts college students are reading is well stated by P. A. Bertocci in his chapter on "Problems of Philosophy." "These men have, however, neglected the ser-

ious portrayal of religious philosophies which have attempted to reinterpret the data of science and religion. They have acted on the inarticulate assumption that the good which has attended religious belief was an accident rather than an essential consequence of true religion. They hold that religious beliefs at their best are hardly necessary to effective human living and at their worst are morally and intellectually vicious."

If this is the attitude toward religion expounded in the books our college students are required to study and read, there is cause for alarm! Parents, pastors, college teachers, all who are interested in the present and future of college students should ponder carefully this volume.

Findley Edge

Fire on the Prairie. By W. Wyeth Willard. Wheaton, Illinois: Van Kampen Press, 1950. 203 pages. \$2.50.

Fire on the Prairie is a well-written history of Wheaton College. The spiritual life of the institution is so definitely in the ascendancy at all times that historical facts, dates, and events serve as sort of arbor which upholds its famous fruit-bearing spiritual life. At the same time this same arbor supports high academic standards and a consistent, crusading spirit against social evils.

The history of the institution is largely the life stories of the four men who have served as Presidents: Jonathan Blanchard, Charles Albert Blanchard, James Oliver Buswell, Jr., and Victor Raymond Edman, who is a comparatively young man.

In this school premillennialism, theological conservatism, non-sectarianism, Puritanism and scholarship have converged. It is exceedingly missionary in spirit and practice. The evangelistic fires seem to burn continuously upon the campus and to characterize the ministry of its graduates.

Like most institutions which are lengthened shadows of individuals with unusual gifts, impressive personalities, consecration, and thriftiness, Wheaton College has moved

from a small beginning along the road or arduous trail and hardships to its present status of strength and security.

Ellis A. Fuller

Education for Modern Man. By Sidney Hook. New York: The Dial Press, 1946. 239 pages. Price, \$3.00.

Mr. Hook, as an educational philosopher, is concerned about the ends in American education, and the means by which these ends are achieved. In this volume he follows two major themes. First, he analyzes and criticizes the educational philosophies which differ from his own. The traditional philosophy of education as propounded by Robert M. Hutchins, Maritain, and others comes first under his scrutiny. He rejects completely the metaphysical basic of traditional education. He contends that if "eternal truths" are taught, they have no relevancy to present on-going experience. This seems to be a caricature, rather than a valid criticism. In the appendix he makes a critical appraisal of the "new curriculum" of St. John's College. Here he makes some criticisms that are penetrating and revealing.

His second theme is to reinterpret the philosophy of progressive education. Without saying so, he seeks to remedy the extremes to which progressive education was carried by many of its followers. He contends that in this philosophy there still is need for a "core curriculum" to go along with the elective courses. There is also need for both the vocational and liberal arts emphases. The main question is one of emphasis and approach. However, Mr. Hook believes that the progressive philosophy of education is the only solution for education and modern man.

Findley Edge

The Rise of Christian Education. By Lewis J. Sherrill. New York: The Macmillan Company. 344 pages. Price, \$3.50.

There have been many histories of Christian education, but here is a volume that is different. Dr. Sherrill has not so much written history as he has given an interpretation of history. The book belongs more to the philosophy of edu-

cation than to its history. Dr. Sherrill says: "While the material in the following pages is presented primarily as history, that history . . . is full of implications for a philosophy of Christian education in the present." This does not mean that the historical element is obscured nor that as history it is inadequate, but that the author is more concerned with interpretation than with historical data.

Perhaps the word which most aptly characterizes Dr. Sherrill's contribution is "insight." In dealing with the earliest forms of Hebrew and Jewish education, the author is concerned not merely with retelling the facts, but with relating them to the Christian movement. He magnifies Jesus as teacher, but not as just another teacher or pedagogue. Teaching as art and method were not primary with Jesus; rather, was the centrality of his messiahship and his passionate concern for the Kingdom of God. Concerning Jesus' conception of the Kingdom of God, the author is especially clear: "The Kingdom of God meant, basically, not some territory of land which God governed; it meant his rule, his kingship, his sovereignty, over men. It is a relation between persons, between God and the individual, but a relation in which God is sovereign. Forsaking all quests for secondary deliverances, and leaving behind all externalistic devices for the guaranteeing of freedom, Jesus went to freedom's final source in the relation between God and the soul."

In similar fashion Dr. Sherrill deals with Jesus and the character of God, pointing out that for Jesus the character of God was of primary importance. "The guarantee of all redemption from whatever kind of evil, and the character of all liberation into whatever kind of good, lie in the last analysis in the character of God . . . but in Jesus' teaching the character of God is final ground for all hopes and final source of all goods which a man can enjoy now or hereafter." Continuing, the author deals with education in primitive Christianity, with education in the ancient church, with medieval symbols of thought, with schools of the medieval church. He concludes with a masterful summary of the

fourteen hundred years of educational history leading up to the turning point in the fifteenth and sixteenth centuries from which we date the beginnings of our modern period. This chapter alone makes the volume invaluable and must be read to be appreciated.

G. S. Dobbins

Educational Psychology. By A. T. Gates, A. T. Jersild, T. R. McConnel, and R. C. Challman. New York: Macmillan Co., 1949

Any book on education that comes from the pens of the above authors is certainly authoritative. They have collaborated to give us one of the really outstanding books on this subject.

Each author wrote the section in which he is a specialist. Dr. Jersild deals with child development; Dr. Gates, with intelligence, aptitudes, and testing; Dr. McConnel, with the problems of learning, and Dr. Challman, with mental hygiene. Yet the book has unity, avoiding duplications or contradictions because each writer read and made suggestions for each section.

The purpose of this volume "is not to present all the facts and principles of general psychology, but to bring the results of psychological research and theory to bear upon the major activities and problems of the teacher."

Findley Edge

Learning and Instruction. The Forty-Ninth Yearbook of the National Society for the Study of Education, Part I. Edited by Nelson B. Henry. Chicago: University of Chicago Press, 1950. 352 pages. \$3.50.

The purpose of our schools is to lead the individual to learn. Obviously, then, two basic questions are: how does the individual learn and how teach so that learning will take place. These two questions constitute the problem faced in this volume. "This yearbook will, it is hoped, symbolize the shift in thinking concerning educational method during the last thirty-five years which is reflected in a change of emphasis from 'techniques of presenting content' to 'directing the learning of the child.'"

The study is divided into four sections: Section I, Basic Factors Underlying Learning (two chapters). Section II, How Children Learn in the School Environment (six chapters). Section III, Applying Principles of Learning to the Improvement of Instruction at Different Levels of School Work (four chapters). Section IV, The Psychology of Learning and Teaching Procedures (one chapter).

There are three practical and important conclusions which emerge from this study. First, it is necessary for a teacher to be more than a genuine scholar in the area in which he teaches. This applies to the teacher at all age levels, even at the college level. Second, knowledge, while of great importance, is a means to an end. "It is important as it contributes to desirable behaviour patterns in the lives of children." Third, instruction should develop interests and other motives, not merely depend upon the immediate interests or felt needs the pupil might happen to have.

Findley Edge

The Child's Approach to Religion. By W. H. Fox. New York: Harper and Bros., 1945. 80 pages. \$1.00.

Parents are often perplexed as to how to introduce their small children to the great religious concepts and realities. This brief volume undertakes to give parents help and guidance.

The reviewer read the book with mixed feelings. The author's approach to the problem is excellent. He has a keen insight into the nature of childhood. He insists that whatever of a religious nature is taught to the child must be made real and meaningful to the child. His suggestions as to how this can be done are helpful. He discusses how to introduce the child to Jesus, to God, to prayer, to the cross, to the hereafter, to miracle and parables, and to the Old Testament.

Yet, in spite of these fine qualities, there is much in the book with which the reviewer cannot agree. For example, his treatment of the "stories of the resurrection" is wholly unrealistic. While not denying the resurrection, his ideas

seem exceedingly vague and hazy. His treatment of the miracles is much too humanistic. Concerning ideas of God, he says, "they are the result of a good deal of unlearning as well as learning and, when once one begins to unlearn, there is always the risk that one may overthrow too much, something that is of real value with that which is of none or little worth." It seems that he has done exactly that in many of the areas he discusses. However, the author is correct in his insistence that the child must never be taught anything concerning religion that he will have to unlearn at a later age.

Findley Edge

The Adventure of Finding God. By Virginia Church. New York: Abingdon-Cokesbury, 1950. 160 pages. \$1.50.

Would you like to have a brief, simple book you could suggest or give to your intermediates and young people that would guide them in their thinking concerning some of the profound truths of our universe? This is an excellent book to serve that purpose.

Evidently the author has had considerable experience with adolescents. She writes in such a way that not only are they able to understand but they will want to read. The book is a series of letters in which are discussed such topics as, Is God real, How can we find God, What about the Bible, What about Christ. These matters are discussed in a reverent, spiritual manner.

If your young people are having doubts or difficulties this book will be especially helpful.

Findley Edge

Counseling Adolescents. By S. A. Hamrin and P. B. Paulson. Chicago: Science Research Associates, Inc. 371 pages. Price not given.

It is a basic belief of the authors that "counseling is a specialized rather than an incidental function of the school personnel." This book deals primarily with the principles and techniques underlying the counseling of adolescents in secondary schools.

The authors discuss both the directive and non-directive approaches in counseling. However, they suggest an eclectic

approach which uses the best in all other procedures in dealing with a given situation. Included in the volume are discussions on human nature, the developing adolescent, counseling in educational areas, vocational areas, and emotional areas.

The work is scholarly enough that those who have background in the field would have their thinking stimulated. Yet, it is clear and simple enough to serve as a guide for those who have little or no experience. It is suggested that "its greatest value will be as a textbook for counselors in training."

Findley Edge

Understanding Our Pupils. By Gertrude Little. The Warner Press, Anderson, Indiana, 1950. 110 pages. 75 cents.

"How can I know my pupils better?" This question comes from all who recognize the importance of knowing the pupils in effective teaching. This brief, practical volume will help the teacher find the answer. The writer tells how the teacher may come to know the pupil in his home, in school, in business, in social life and in other relationships. The suggested questionnaire is helpful.

The only difficulty is that it takes time to get to know the pupil. If the teacher is not willing to give the time neither this book nor any other will help.

Findley B. Edge

About Myself. By Nevin C. Harner. Philadelphia: The Christian Education Press, 1950. 113 pages. \$1.75.

This is a book about adolescents for adolescents. It deals with the normal, natural problems boys and girls face in growing up—bodily changes, personality growth, normal personality problems, school, boy-girl relations, vocation, and philosophy of life.

It is written in such an intriguingly delightful manner that adolescents will read it with enthusiasm. The writer does not preach at the reader, rather he thinks with the reader. It is "up-to-date" psychologically; it is also thor-

oughly Christian. Teachers and leaders of young people should read this volume. They will find themselves referring to it often as well as recommending it to the young people with whom they work. A splendid book!

Findley Edge

Playtime. By Agnes Durant Pylant. Nashville, Tennessee: Broadman Press, 1950. 236 Pages. \$2.25.

My many years of experience in the pastorate cause me to write enthusiastically about this book. I know that nothing contributes more to physical happiness, spiritual health and general "esprit de corps" of a church than the right kind of social programs for all age groups. When a pastor picks up "Playtime" he should say, "Here is help". It is real help. Do not fail to use it.

Another reason for my enthusiasm for the book is my personal acquaintance with the author. She has natural gifts which she has developed to the highest degree for the promotion and guidance of the social life of a church. She is rich in experience in this field of Christian service.

I do not know how to review a book of this kind, but I certainly have two good reasons—the ones mentioned above—for recommending it to pastors and to others responsible for the social programs of their respective churches.

Ellis A. Fuller

How the Church Grows. By Roy A. Burkhardt. New York: Harper and Brothers, 1947. 210 pages. Price, \$2.00.

In spite of the fact that the recent census indicates that over fifty per cent of the population of the United States belongs to some church, Dr. Burkhardt feels that the contemporary church "is being shaped by the world rather than shaping it." To seek to find a way to make the church more relevant in the personal experiences of its members and in our secular society is the burden of this book.

The author writes with the passion of an evangelist in describing the nature of what he calls "the true church." The true church seems to be a spirit, a relationship, a way of

life. It is not identical with the church as an institution, but it must be made real in the local churches. The true church is a growing fellowship. It works with the home and all agencies interested in moral and spiritual growth. It co-operates with science in seeking to understand people and help them. It finds its source of strength in the resources of God, and each individual must be led to the "secret spring" to drink for himself.

In seeking to understand the nature of the church, how it grows, there seem to be three major emphases in the mind of the author. First, there needs to be a vital, perhaps mystical, union between the individual and God. Second, this experience in the life of the individual and the group must be expressed in all social and human relations. The third emphasis is that this "true church" can best be demonstrated in the community-type church. He deplores the divisiveness and competition of the denominations.

While a majority will agree with him concerning his first two emphases, and while many others will agree that there should be much greater cooperation among the denominations, the suggestions that he makes are wholly unrealistic. His illustrations of how the various churches could come together are unconvincing. However, outside of this weakness, the book is very stimulating. Findley Edge

Enriching Worship. A. J. William Myers, Editor and Compiler. New York: Harper and Brothers. 400 pages. \$3.50.

One of the significant trends in the life of our churches today is that toward a richer and more satisfying service of public worship. "Free" churches, especially in America, revolted from the elaborate prescribed rituals of Catholics and Episcopal bodies, but in their revulsion were prone to go to the other extreme of unplanned and poverty-stricken worship. Yet when the average minister seeks materials with which to enrich his order of worship he is often embarrassed by his lack of resources.

Professor Myers, who for twenty-five years was head of the Department of Religious Education at the Hartford

Seminary Foundation, has undertaken to supply this lack in a volume which should be eagerly welcomed. It contains 127 prose selection, 357 poems, 357 aphorisms, 139 prayers, 84 selected psalms. The selections are all brief and were chosen with a view to their appropriateness in a service of free worship. The quotations are not hackneyed, but are striking in their freshness and appropriateness.

G. S. Dobbins

Right Here—Right Now. By Margaret T. Applegarth. New York: Harper and Brothers. 270 pages. \$2.75.

Leaders of young people and adults, especially those charged with responsibility for assembly programs, are often hard pressed to discover appropriate and usable materials. Margaret Applegarth has devoted much of her life to the collecting and creating of worship materials with dramatic power. In this attractive book she has provided twenty-eight complete worship services to be used by church workers who speak, teach, preach to, or lead meetings of adults and young people. The special quality of these programs is their contemporaneousness. The ideas and events may come out of the past, but they are addressed to the present. Especial attention has been given in the preparation of these services to their use in choral reading. It is pointed out that the best results will be secured through a Reading Choir, usually divided between two parts of a room, so that they speak antiphonally across the audience. "There can be deep delight in discovering together such matters as interpretation, cadence, speed," Miss Applegarth points out. "Actually it is a twin problem of learning to breath rhythmically and to think tenderly together. In which case it is obvious that the words 'Right Here—Right Now' should always be said as a prayer, in quietness and in confidence." Some of the most attractive of the services are entitled: "What Did You Think of the Sermon Today?" "The Good Samaritan Rides Again," "Never Quite the Same Again," "Beyond the Line of Duty," "And Mary Pondered," "Usefulness Is the Rent We Pay for Room on Earth," "The Skeleton in the Closet." "Big As Life,"

"Those Who Feel the Gale of the Holy Spirit," "But, Lord, Thy Church Is Praying Yet."
G. S. Dobbins

Thirty Stories I Like to Tell. By Margaret W. Eggleston. New York: Harper and Brothers. 140 pages. \$1.50.

A great teacher once said, "He who can paint pictures and tell stories has the world at his feet." For a quarter-century Margaret Eggleston has exemplified the power of the story-teller's art in Christian character building. She has written books and innumerable articles designed to help others acquire a working knowledge of this fine art. In the course of the years she has accumulated a remarkable repertoire of children's stories. This book represents her choice of the thirty stories which are her favorites. They are not the familiar old stories retold, but are fresh and up-to-date. The reviewer does not recall having ever read one of them before. Indeed it is stated that fifteen of the stories were never before published in book form. Teachers and leaders of children will find in this collection a rich storehouse of story material. Preachers of children's sermons and all those who welcome illustrations that appeal to children—and to grownups as well—will find usable almost every one of these unusually attractive stories.
G. S. Dobbins

Drama in the Churches. By Floy Merwyn Barnard. Nashville, Tennessee: Broadman Press, 1950. 132 pages.

Drama is one of the most powerful and effective means for the propagation of ideas known to man. It is strange that our churches have made such little use of it in teaching Christian truth.

We are greatly indebted to the author of this book who has written out of actual classroom experience and conviction as to the greatness of drama in bringing "others into the more abundant life in Christ Jesus."

This book is a guide and inspiration for those who are interested in putting drama into the teaching and preaching program of the church.

Ellis A. Fuller

The Brotherhood Guidebook. By George W. Schroeder. Nashville, Tennessee: The Broadman Press, 1950. 152 pages.

This book is long past due. All the other auxiliary organizations within our churches—Woman's Missionary Union, Sunday School, Baptist Training Union, etc., have their up-to-date guide books for their work. It is necessary for the Brotherhood to have this guide book to guarantee a uniformity in organization and efficiency in service among our men.

Unquestionably the Christian movement in the beginning was a laymen's movement. Christ chose twelve men, trained them, and placed upon them to a great extent the responsibility of carrying on the work of the Kingdom. The greatest work in our churches is the work of man-power. It will remain important until its men are trained and enlisted for service. The Brotherhood represents Southern Baptists' way to get their men into the harness of service. The author has covered the Brotherhood Movement in a most comprehensive way. If the content of this book is mastered and put into practice in all our churches, tomorrow will be a glorious day for us.

Ellis A. Fuller

Missionary Education in Your Church. By N. C. Harner and S. S. Baker. New York: The Friendship Press, 1950. 176 pages. Cloth, \$1.75. Paper, \$1.20.

Ours is an non-Christian world. Yet through the miracles of modern transportation it has been reduced to a neighborhood. A growing number of people are coming to feel that missions is not only a Christian imperative, it is a necessity for world survival.

This book is a brief, practical study to determine how missionary education can be made more effective. Types of general organization for a church missionary program are explored. Missionary education through the Sunday church school and through giving are discussed. It is the contention of the writers, however, that missionary education must not be limited to one organization or one group in the church.

Rather, it must permeate every phase of the church program.

The chapter on "Making Missionary Education Live" and "Children, Youth, and Adults" are especially good. Suggestive tests given in the last chapter could be used with great profit by any church.

Findley Edge

A Century in Nigeria. By George W. Sadler. Broadman Press, Nashville, 1950. 151 pages. 60 cents.

It is fitting that the special topic for mission study in Southern Baptist churches during the year 1950-51 is "Africa", for in this way friends in America are led to take note of the end of the first century of Baptist missions in Nigeria and to join with Baptists of that land, both missionaries and nationals, in rejoicing over the achievements which a hundred years have brought. Fitting it is, also, that the full story of this century of Baptist witness in Nigeria should be told by Dr. George W. Sadler, who since 1939 has been regional secretary for Europe, Africa, and the Near East, and who before that spent seventeen years in Nigeria as a missionary.

In the background chapters, Dr. Sadler describes "Africa Prior to 1850", and "Southern Baptists Prior to 1850". Chapter Three deals with Thomas J. Bowen, the pioneer missionary who arrived in Nigeria in August, 1850. Six succeeding chapters trace the development of the mission through the early years of tragedy, interruption due to the Civil War, resumption in 1875, slow growth, followed by rapid advance since 1914. Detailed attention is given to the development of educational and medical institutions, and many outstanding missionaries are mentioned by name. A brief concluding chapter presents the challenge of "Today and Tomorrow."

As one in the series of new study books for the year, this should be read by church groups throughout the Southern Baptist Convention. It has permanent value as the concise and accurate record of a century of successful mission work.

H. C. Goerner

Exploring Africa. By Henry Cornell Goerner. Nashville: Broadman Press, 1950. 132 pages. 60 cents.

This "publication of the Foreign Mission Board, S.B.C.," is a senior volume in the study course of Southern Baptists for the current year. It is an unusual example of what such a study should be. It is little short of amazing how much information Dr. Goerner has crowded into this limited space, and with a clarity of arrangement and statement such as to make the reading and the study clear, orderly, illuminating. He is a master of arrangement and of English writing.

The first three chapters present Africa in full outline; the country and its uncovering to the world; the people and the peoples; politics as they influence missions. In these chapters the Baptist factor is at a minimum. There is an unusual summary equally desirable for all students.

Chapter IV comes to the special Southern Baptist emphasis and calls the reader to "Focus on Nigeria" where the romantic, often tragic and ultimately triumphant story is vividly told and statistically summarized.

The final chapter reports and calls for Advance in Africa, with a definite program outlined for Southern Baptists.

In this year of centennial celebration of Southern Baptists in Nigeria this book, and others in the graded series, should stir Southern Baptists to deep gratitude and to unprecedented "advance."

W. O. Carver

Listen to the Drums. By C. F. Eaglesfield. Broadman Press, Nashville, 1950. 82 pages.

Zombo. By Nan F. Weeks. Broadman Press, 1950. 58 pages.

Fentola. A Little Girl of Africa. By Margaret R. Marchman. Broadman Press, Nashville, 1950. 46 large pages.

Graded mission study books for Southern Baptist churches in 1950-51 follow the theme "Africa and the Near East", so far as foreign missions are concerned. The three listed above deal with Baptist missions in Nigeria, each in its own way, suited to a certain age group.

Listen to the Drums is designed for Intermediates. Written by a missionary to Nigeria, it emphasizes interesting customs of the people, along with experiences of the

author on mission tours. Facts about medical, educational, and evangelistic work are interwoven with the narrative.

The story of *Zombo*, a twelve-year-old boy of Nigeria is told for Juniors by Nan F. Weeks, Book Editor for the Foreign Mission Board. *Zombo* becomes a Christian because of the ministry of medical missionaries.

The author of *Fentola* is also a missionary. The factual story of a little Nigerian girl is illustrated by photographs actually taken in Nigeria, some of them by the author. The large format is well adapted for use with Primary children.

H. C. Goerner

Highways in the Desert. By Ida Paterson Storm. Broadman Press, Nashville, 1950. 135 pages. 60 cents.

Some who read this book may be surprised that, although it is a publication of the Foreign Mission Board of the Southern Baptist Convention, it deals almost altogether with mission work of the Reformed Church of America in the land of Arabia. This is explained by the fact that, while Southern Baptists have recently appointed several missionaries for Arabia, these have so far been engaged in language study. The limited mission work they have been able to do has been in close association with the Reformed Church mission, at whose invitation Southern Baptists are now planning to project their own program. Mrs. Storm was herself a member of a Southern Baptist church prior to her marriage to Dr. Harold Storm, medical missionary of the Reformed Church in Arabia.

The book describes accurately the land and people of Arabia, the rise and development of Islam, the difficulties of Christian missions, and the limited efforts and successes of the several Evangelical groups which have undertaken work there. This is the necessary background for those who would understand the nature of one of the most recent enterprises of Southern Baptists. It is to be hoped that the study of Mrs. Storm's book will stimulate increased interest, prayer, and support for this challenging undertaking.

H. C. Goerner

Assignment: Near East. By James Batal. The Friendship Press, New York, 1950. 120 pages. Cloth, \$1.75. Paper, \$1.00.

Near East Panorama. By Glora M. Wysner. The Friendship Press, New York, 1950. 181 pages. Cloth, \$1.50. Paper, \$1.00.

Both of these excellent books on the Near East are in the new series of study books produced under general guidance of the Missionary Education Movement for use in churches during 1950-51. Even denominations which produce their own texts, as Southern Baptists do, will find these all but indispensable as background books. The first book listed above is recommended for young people, while the second is designed particularly for adults. They could, however, be interchanged; Miss Wysner's book being only a bit more advanced than that of Mr. Batal. Each has its own points of excellence.

Assignment: Near East follows the general pattern of a travelogue, as the author, an American newspaperman of Arab ancestry returns to the land of his forefathers on a reporting assignment. His own observations are greatly augmented by background materials, and he weaves into the narrative a concise history of Evangelical missions in this area, with special attention to education, medical work, and the production of Christian literature. His direct style is effective, and the book is made attractive further by the use of numerous striking paragraphs.

Near East Panorama is just what the title implies. The author does not attempt to over-simplify that which is intricately complex, but gives a series of sketches of life as it really is in the Near East for different persons, emphasizing the variety of cultural and religious groups which make up the population of this region, as well as the variety of approaches which Christians may make toward solving some of the complex problems found here. H. C. Goerner

Evening and Morning in China. By E. C. Routh. Broadman Press, Nashville, 1950. 125 pages. Paper, \$1.00.

Dr. Routh has given us a much needed concise history of Southern Baptist missions in China. Although not a missionary himself, and never having visited the Orient, he was

for years editor of the *Commission*, and has been a lifelong student of missions. His work is accurate and informing, giving for the first time within one volume a comprehensive view of all that the denomination has accomplished in China.

After sketching the background with bold strokes, the author comes quickly to trace the development of Southern Baptist missions from 1845. There are separate chapters on evangelism, education, and medical work. Special attention is given to the work of the Chinese Baptists and the development of independent, self-supporting churches and associations. The closing chapter deals with conditions under Communist control, with an optimistic outlook, based upon the faith that "after the evening comes the morning", and Christianity's greatest days in China still lie in the future.

The book is in the series of new study course books sponsored by the Foreign Mission Board, Richmond, Virginia.

H. C. Goerner

The Thirsty Village. By Dorothy Blatter. Friendship Press, New York, 1950. 128 pages. Cloth, \$1.75. Paper, \$1.00.

They Live in Bible Lands. By Grace W. McGavran. Friendship Press, 1950. 126 pages. Cloth, \$1.75. Paper, \$1.00.

Two more books on the theme of the Near East, these are written for children: the first for Primaries, the second for Juniors.

The scene of *The Thirsty Village* is in the little republic of Lebanon, where bitter rivalry between Christians and Moslems is accentuated by the scarce water supply. Two Arab boys, one a Christian, the other a Moslem, resolve to be friends in spite of the hostility between their villages, and find a way to bring the two communities together in a co-operative enterprise to pipe water enough for all from the "Good Neighbor Spring".

Stories for Juniors have long been a specialty of Grace W. McGavran. Her usual skill is evident in *They Live in Bible Lands*, which is a series of seven stories of children living in Lebanon, Egypt, Palestine, Iran, and Turkey. An unusual feature is the way in which these present-day places

are linked up with the past through Bible readings and introductory explanations.

H. C. Goerner

These Sought a Country. By Kenneth Scott Latourette. Harper and Brothers, New York, 1950. 156 pages. \$1.75.

Five brief biographical sketches group together three foreign missionaries, a home missions statesman, and a Japanese Christian, who had this in common: each "sought a country" in the sense that he dreamed of, and attempted to help achieve, the complete transformation of a whole nation by the power of Christianity. William Carey sought India for Christ. Hudson Taylor and Timothy Richard, each in his own way, sought China's millions. Samuel John Mills dreamed of redeeming Africa by re-settling ex-slaves on the continent as evangelizing agents. Joseph Hardy Neesima coveted his native Japan and hoped to see it christianized within a generation.

After a chapter devoted to each of the five pioneers of faith, Dr. Latourette in a concluding chapter comes to grips with the question, Why they failed. His analysis of the reasons for the lack of "mass evangelism" in the Orient is illuminating. In the end, he takes the long look and leaves the reader with faith and hope that after all they did *not* fail!

Embodying the Tipple Lectures delivered at Drew University, this small book amounts almost to a review of recent missions history in popular biographical form.

H. C. Goerner

Spun by an Angel. By Martha Cheavens. Broadman Press, Nashville, Tenn., 1948. 120 pages. \$2.00.

Out of vivid childhood memories the daughter of Baptist missionaries to Mexico reconstructs the story of family adventures south of the border in 1910. Humor and pathos are mingled freely in the intimate record of what went on behind the scenes in the staid missionary home, as two girls and a mischievous younger brother alternately vied with

one another and combined to think up schemes to be perpetuated upon others. The book affords a good insight into conditions in Mexico of that day, trials and triumphs of faithful Evangelical witnesses and, even more, the inner sanctum of the soul of a growing child.

The attractive format, enhanced by delicate illustrations from the pen of Carol Critchfield, make this small volume an ideal gift book, especially for teen-age girls.

H. C. Goerner

Religion in Human Experience. By John R. Everett. New York: Henry Holt and Company. 556 pages. \$5.00.

An enormous amount of research and organization of data has gone into the making of this volume. The author taught at Union Theological Seminary, Wesleyan University, and is at present Assistant Professor of Philosophy at Columbia University.

The author says that "this book is written for those who wish at least an introduction into the hopes, fears, aspirations, joys, and ideals which go to make up religion." He frankly states that the book is not sermonic and will not serve any devotional purpose. He expresses the hope that its study will "make it possible better to understand fellow human beings and the cultures they create. It is further hoped that it will lead to a deeper self-understanding through affording a means by which the reader may examine his own religious feelings and ideas." The method is that of description and analysis and the standpoint is avowedly rationalistic. After having viewed the many aspects of religion and in the light of classical definitions of religion, the author emerges with a working definition of religion as "the activity of man resulting from the recognition of non-natural powers upon which he feels ultimately dependent."

Four of the world's great religions are selected for study—Hinduism, Buddhism, the Hebrew tradition, and Christianity. A wealth of information is presented about each of these historic faiths, carefully organized and evaluated. Something of the same pattern is followed in each

case: origins, sacred literature, emergent philosophy and theology, divergences and heresies, expansion and modification, contribution and evaluation. The presentation throughout is factually accurate, but the assumption is that the phenomena of religious experience may be satisfactorily explained apart from the supernatural or, to use the author's recurrent word, the "non-natural." Christianity is dealt with comprehensively and appreciatively, but its claims to uniqueness and finality and to supernatural origin and power are both implicitly and explicitly denied.

The final section on "Religion in the Modern World" is highly provocative. First, there is traced the relation between systematic search for religious truth (theology) and systematic search for the truths of nature, including man (physical and social science). The influence of the scientific spirit on religion is manifested in the modern development of "social" religion, missions, liberal or humanistic religion, "natural" religion, nationalistic religion, ecumenicism. Religion, the author thinks, will not be of less but of more importance in the years ahead. "The future of religion," he asserts, "is inextricably bound to the future of free society." He concludes: "The great lesson of our religious past is that by studying the Bible, the Vedas, the Buddhist Sutras, the Torah, and the lives of saints and seers we can discover new spiritual truth . . . Those who have been religiously great, Jesus and Gotama, to name only two, were great because they had wisdom enough to read the past and courage enough to face the future." G. S. Dobbins

Is Christianity Unique? By Nicol Macnicol. SCM Press, London. Revised edition, 1949. 92 pages. 75 cents. Distributed in this country by Macmillan Co., New York.

After a sympathetic, liberal-minded, yet penetrating analysis of the major rivals of the Christian faith in the modern world, Dr. Macnicol answers the question, "Is Christianity unique?", with an unequivocal affirmative. Using the pragmatic test suggested by the words of Jesus, "By their fruits ye shall know them", he finds that all non-

Christian religions have an unfortunate effect upon human values, while only Christianity has the power to redeem life. While there are common truths which Christianity shares with other religions, it is separated from them by an absolute cleavage, "a contrast that is irreconcilable" (p. 88).

This is a re-issue of a book by the same title first published in 1936. It has been condensed and partly re-written for the "Viewpoint Series". Thus a classic statement, strengthened by revision, is thrust afresh into the current discussion of a great issue. It will do good. H. C. Georner

The Yoga of the Bhagavat Gita. By Sri Krishna Prem. Harper and Bros., New York, 1950. 224 pages. \$3.00.

The Gita constitutes the supreme devotional scripture of India, the "crest-jewel of Hindu teachings." It is to this book that Mr. Gandhi turned for guidance and strength more than to any other.

The "Yoga" means the "Path" of concentration of all the faculties of the mind upon some phase of Krishna or the divine quality within the soul. The final aim is to be delivered from the lower self of desire and to be completely assimilated with the "Ultimate Realty" called "Brahman." This is an extremely ecstatic experience, the last before "Nirvana".

The author gives a commentary on each of the eighteen chapters of the epic poem of the Gita. A Christian with conviction about the Person of Christ could never accept the author's assertion that Christ and Krishna are in the same category. That would be untrue alike to historical fact and moral distinctions.

It appears that India is destined to play a leading role in Asia in the East-West controversy. It will become increasingly necessary for Americans to understand the mind of India. Hindu philosophical speculation is to the Westerner a baffling maze of intellectual subtleties that this book should help to clarify. Herein should lie its contribution to American readers.

F. P. Lide

Introducing Islam. By J. Christy Wilson. Friendship Press, New York, 1950. 64 pages. Paper, 60 cents.

The Christian Message to Islam. By J. Christy Wilson. Fleming H. Revell, New York, 1950. 189 pages. Cloth, \$2.25.

Fresh interest in the Moslem world is being stimulated this year as churches in America follow the current mission study topic, "The Near East", popularized by the Missionary Education Movement. Among the valuable new contributions to literature in the field are these two small books by J. Christy Wilson, who spent twenty years as a Presbyterian missionary in Iran and now is teaching Missions at Princeton Theological Seminary.

The first title listed is an excellent factual presentation of the Mohammedan faith, its rise and growth, its essential principles, its chief sectarian divisions, its position in the world today, and its challenge to Christian missions. Accurate and concise, it is an ideal introduction for young people and adults.

The second book has an even more serious purpose. It is a handbook on missionary methods, designed especially for those who may be planning to go to some Moslem land. Facing frankly the peculiar difficulties encountered in the effort to win Moslems to Christ, the author explains methods which have actually worked. There is a wholesome emphasis upon the Bible and upon the necessity of building up indigenous churches in Moslems lands, in contrast with the mere encouragement of "secret believers", which has been advocated by some missionaries.

This latter book in particular fills a real need. It should be read, not only by those contemplating actual missionary service among Moslems, but by all who are concerned with the vital expansion of the Christian faith.

H. C. Goerner

The Legacy of Maimonides. By Ben Zion Bokser. New York: Philosophical Library. 1950. 128 pages. \$3.75.

Until recently most of the studies on the life and work of Maimonides were from the pens of German Jewish scholars of pre-Hitler days. In the English speaking world men

like Solomon Zeitlin, Dr. Alexander Marx, D. Yellin, I. Abrahams, Isaac Husik, A. Cohen, I. Epstein and Leon Roth have produced significant works on various aspects of the medieval Jewish thinker. This book by Rabbi Ben Zion Bokser of New York is a valuable contribution to the literature on Maimonides who, to quote our author, "was the foremost intellectual figure to arise in medieval Judaism. He was the mediator between two seemingly incompatible world views—the Greek and the rabbinic."

Maimonides was born in Cordova, Spain in 1135. Intolerance forced his family to flee to North Africa. Young Moses Maimonides finally settled in Cairo, Egypt. His family fortune having been lost, he practiced medicine, soon gaining fame and distinction as court physician to the Sultan Saladin. Despite heavy professional duties Maimonides produced a wide variety of works on astronomy, medicine, logic, liturgy, philosophy and jurisprudence. He also wrote commentaries on the Mishnah and the Talmud. In view of the political intrigue that characterized the courts of Moslem princes it is amazing how much this good man accomplished. He faced opposition to his insights with equanimity. The ignorance of fools Maimonides treated with a chuckle and a smile. He was ever ready to listen to sound reasoning. Yet he knew the limits of reason, and had profound regard to divine revelation as found in the Hebrew Scriptures. Maimonides died in 1204, at the age of sixty-nine. To study his thought is rewarding to anyone who would know the best of medieval Jewish philosophy and religious thought.

William A. Mueller

Jesus in the Jewish Tradition. By Morris Goldstein. The Macmillan Company, New York, 1950. 319 pages. \$4.00.

What has been the attitude of the Jews toward Jesus through the centuries? What has been the official teaching of Judaism with reference to Jesus, as found in the Talmud and other authoritative Jewish writings? Did Jewish leaders of the first two centuries seek to discredit Christianity by casting slurs upon the manner of the birth of Jesus? Did

they originate the story that his body was stolen from the tomb by his disciples, in order to establish a fraudulent claim as to his resurrection? Has there been a settled attitude of hostility toward the Christian faith?

Obviously, the answer to these questions lies not in heresay or even in Christian tradition, but in the Jewish writings themselves. It is surprising that a careful examination of the Talmud and other traditions has not been carried out long ago, with a view to an accurate answer. But while extensive research has been done by two or three German scholars, and R. Travers Herford made a beginning in his *Christianity in Talmud and Midrash* (1903), Dr. Goldstein found that there was no book in English which dealt in any adequate way with the subject. This need he has supplied in a truly significant book, based upon careful study of the original sources, with especial emphasis on the earliest manuscripts of the Babylonian Talmud.

Dr. Goldstein groups the Jewish traditional materials according to the period in which they were produced: (1) the Tannaitic Period, covering the first two centuries of the Christian Era; (2) the Amoraic Period, from the third to the sixth centuries; and (3) the Post-Talmudic Period, down to 1776. His analysis and interpretation of the sources is calmly objective and scientific. As a Jew, he has a slight bias, but not more than is required to offset the strong Christian bias which has colored most of the traditional interpretations.

No adequate summary of Dr. Goldstein's findings can be given here. Only by reading the book can one feel the full force of his conclusions. The amazing thing is that the references to Jesus and to Christianity have been so few and so meager. Certain passages which have been supposed to contain veiled allusions are shown to be almost certainly irrelevant. The few authentic references are surprisingly mild and do not reflect the hatred which has commonly been assumed to exist within Judaism. By and large, Judaism went its way, following its own inner course of development,

either unaware of or non-committal toward the daughter-faith which so soon outgrew her mother.

No significant new light is thrown upon the life and teachings of Jesus by this research. The book is accordingly of more interest to students of Comparative Religion than to students of the New Testament. The author makes it the basis of a plea for greater understanding and mutual tolerance between the two faiths. He has placed both Christians and Jews under obligation to him for this monumental work.

H. C. Goerner

The Philosophy of Religion. By William S. Morgan. New York: Philosophical Library. 1950. 413 pages. \$6.00.

The author divides his work into four parts, Book I dealing with the nature of philosophy and of religion, Book II treating the problem of knowing reality, Book III concentrating on ultimate reality interpreted as a unifying and causal principle, while Book IV and V deal respectively with ultimate reality viewed as an ethical and aesthetical principle and the relation of ultimate reality to the phenomena of the religious life and the destiny of man.

According to Morgan "the main tendency in philosophical reflection is toward a unitary conception of thought and existence." Philosophy ought therefore to keep in mind that "there are and can be no isolated facts of knowledge. Each fact is suggestive of the totality of known facts. *Seeing things in God*, therefore, is a popular way of enunciating a very profound principle of knowledge" (p. 13). Religion, in turn, is defined "as the realization that we are essential and contributory participants in ultimate reality, in nature and humanity." Religion, to be properly evaluated, must be seen as being not merely "the exercise of a peculiar or unique religious faculty but an experience of the total psychological man. Any thorough-going psychological theory must regard volition, intellection and emotion as descriptive elements of one psychological process. They are all involved in each process." The writer views religion as being resident in the life of the spirit and not an imprint of anything external.

For this reason, creeds and institutional expressions of religion, while valuable, must always be subject to the end of high religion, and never become ends in themselves. As he has put it: "A religious institution is a frozen form of the liquid experience of living religious souls." It might be better to say that it may *become* that, for it need not *be* that intrinsically.

The assumption that the Gospel of John "gives expression to the monistic and idealistic philosophy of Philo" has been reiterated *ad nauseam* by the leaders of the religio-historical school, but competent New Testament scholars like Adolph Schlatter, Friedrich Büchsel, Frédéric Godet and men like the late William Temple have registered their veto against this assumption.

Chapter II bearing on Kant's solution of the problem of knowledge is most rewarding reading. Although Morgan has a deep awareness of Kant's contribution to modern philosophy, he considers the system of the Koenigsberg sage defective at several points. First, Kant failed to observe the unity and harmony of the individual consciousness. Secondly, there is a violation of the principle of harmony and unity in Kant's notion of the relation of mind to matter. Thirdly, Kant fails to relate the individual mind and its psychoses to a spiritual process or principle which includes them.

Kant's treatment of causation is subjected to critical reappraisal in Chapter III after a preliminary review of the views of Descartes, Geulincx, Malebranche, Spinoza, John Locke, Berkeley, David Hume and Leibnitz.

This is a suggestive treatise in the field of the Philosophy of Religion. It covers a wide range of critical thinkers and their theories. Its appreciation of religion is positive though too immanentist in basic outlook. However, the author refrains from over-dogmatic assertions and tries as best he knows how to weigh the *pro* and *con* of complex notions and ideas.

William A. Mueller

A History of Philosophical Systems. Edited by Vergilius Ferm. New York: The Philosophical Library. 1950. 642 pages. \$6.00

Part I of this symposium edited by Professor Ferm deals with ancient and medieval philosophy, while Part II presents modern and recent philosophical trends and systems. There are altogether 47 separate articles dealing with various phases of philosophic reflection. Not only do we have in this well-edited tome excellent treatises bearing on the traditional philosophies, but the Western reader is also introduced to the story of Indian, Zoroastrian, Buddhist, Chinese, Arabic and Jewish philosophies. The contributors are men of competence and insight, representing a wide range of viewpoints, both Christian and non-Christian. We get an inside view into basic Hindu thought through the eyes of Shri Krishna Saksena of India. Samuel S. Cohon furnishes an illuminating essay on Ancient Jewish Philosophy, while a member of the Pontifical Institute of Medieval Studies, Professor Armand Maurer, acquaints the reader with later Aristotelianism and Thomistic Philosophy as well as with the rival systems of Scotism and Ockamism.

Part II dealing with modern and recent development in philosophy represents solid work and provides discriminating and informing reviews of the whole range of philosophic reflection since the Renaissance and the Enlightenment. Materialism, old and new, various types of idealism and positivism, phenomenology and existentialism, recent epistemological schools, the philosophy of the sciences as well as recent philosophies of history and culture and, last but not least, Ferm's informing essay on modern Philosophies of Religion, come under review and critical evaluation.

This work may well serve as an introduction both to the History of Philosophy and to philosophical problems as such.

William A. Mueller

Fifty Years of Protestant Theology. By Carl F. H. Henry. Boston: W. A. Wilde Company. 1950. 113 pages. \$1.50.

Professor Henry of Fuller Seminary unfolds in this little book the swirling currents of Protestant theology dur-

ing the last fifty years. He reveals an intimate acquaintance with the dominant liberalism of this period and the various reactions it brought into play. Neo-supernaturalism, represented by Karth Barth and his circle, comes in for special and critical attention. This movement, together with American personalism, is found deficient because of its Neo-Kantian epistemology and its broken attitude toward Holy Writ. In turn, American fundamentalism is recommended as the only antidote to the perils of liberalism, neo-orthodoxy and naturalism.

Again, as in previous writings, Professor Henry equates fundamentalism with the theology of the Reformers. But the repetition of an assertion does not necessarily imply its validity. If the Reformers are to be judged in terms of "unqualified Biblical inerrancy," they will surely fail the test. The conflict between Lutheran and Reformed people in the Reformation era was sharp and bitter. And what about Luther's critical attitude towards several books in the Biblical canon? Or the fact that as late as 1613 a Lutheran minister of state in Thuringia, Germany was put to death because of crypto-Calvinist views! Biblical criticism is the *bête noire* of Professor Henry. Yet he knows well enough that there can be no proper Bible translation without the use of constructive Biblical criticism. The abuse of a principle does not invalidate that principle.

Aulen and Nygren have never acknowledged any debt to Barth. Georg Merz was until 1933 a faithful collaborator of Barth, having been for many years the chief editor of "Zwischen den Zeiten," the journal of dialectical theology. To say that Wobbermin had a theology "heavily flavored with Barthian concepts" is sheer nonsense. He was the fiercest opponent of everything Barth stood for. In a later review article I hope to come back to Professor Henry's book.

William A. Mueller

Existence and Inquiry. By Otis Lee. Chicago: The University of Chicago Press. 1949. 323 pages. \$4.00.

The late Professor Otis Lee of Vassar College presents in this volume a closely knit analysis of the problem of in-

quiry as it bears on existence. His orientation is mainly historical in that he tries to trace the contributions of philosophers since Descartes. "The aims of this book are to describe how philosophy came to be where it is today, to evaluate its present state, and to offer some suggestions for the future." Professor Otis points out that while there is justifiable talk of a crisis of belief, one seldom hears of a crisis in knowledge. But the present state of the world strongly suggests that we need to reexamine the why and wherefore of the critical condition of our culture based so largely on knowledge. This Dr. Otis does with skill, discernment and painstaking thoroughness. He considers the theory of the *Aufklaerung* "that man is everywhere and at all times the same" as mistaken as the theory which came to replace it "that everything is in flux and therefore human nature is always and fundamentally changing." Balancing between these two contradictory views he tries to achieve an intelligent synthesis. To accomplish this the writer suggests a careful study of the intellectual and social history of the period of philosophic development since René Descartes.

This period he divides into three sub-periods. The first conceived the universe in terms of an intelligible system of structure of related elements. Here philosophy is conceived as "a unified, double process of criticizing and reconstructing beliefs." The next period was marked by the discovery of process. Through the development of the biological and social sciences and by means of intensive investigation of man's inner life the discovery of process was made possible. However, a world viewed under the category of process being quite different from what it had appeared to be before, a new method of inquiry was needed. This was found in the principle of dialectic which since Hegel has been used to interpret the logic of process in terms of conflicting opposites. Yet, Otis rightly insists, since this "dialectic confused the superficial logic of the age of reason with the very different concept of analysis which had preceded it," it was unable adequately to account for structure and order.

The third period which Otis discusses with critical precision is the era of pragmatism. He limits himself here as in the other periods to the understanding of the problem of inquiry in pragmatism. While the latter philosophy has a view of existence in terms of structure and process it has failed to relate this to its theory of inquiry. It is therefore necessary to inquire again into the nature and assumptions of the experimental method.

Professor Otis sees the significance of pragmatism not so much in its logic as in its conception of existence in terms of the present. That in turn, just like the earlier discovery of the world as process, demands a new form of inquiry. The author tries to develop this new form of inquiry in his concluding chapter whose title is identical with that of the book. It is the concrete existent which must form the point of departure in inquiry. Each existent has a discoverable, finite form of its own. We cannot know a concrete existent without at least knowing its form.

In conclusion, while this book contains most complex matters it is written with rare lucidity and clarity. The style flows easily and smoothly, with simple, direct, and concrete words prevailing throughout the book. The absence of dogmatism is both wholesome and suggestive. This work deserves the scrutiny of all earnest students of philosophy.

William A. Mueller

Le Problème du Mal. By R. P. Sertillanges. Paris: Aubier, Editions Montaigne. 414 pages. 1948.

The learned author of this work on *The Problem of Evil* covers a wide range of schools and thinkers in his attempt to plumb the depths concerning the origin of evil. After a rather short review of pre-historical views of evil, Sertillanges considers the ancient civilizations of Assyria, Babylon, Egypt, Persia, India as well as China and Japan and their bearing on the problem. Greek reflection on the matter ranges from the pre-Socratic to Epicure, some thirty pages being devoted to this section. Then the Stoics, Cynics and Neo-Pythagorean thinkers come under review. Neo-Platon-

ism, represented by Philo of Alexandria and Plotinus, together with Cicero and Lucretius, are considered next. Jewish thought, Christian views of evil, the outlook of the Church Fathers including Augustine and Thomas Aquinas conclude the section covering pages 153-195. The thoughts of the Reformers receive but scant attention, four pages in all, while the Cartesian era, mistakenly called "The Christian Era" in the index, receives nearly 40 pages. The remainder of the book pays attention to the thinkers of the eighteenth century, particularly Voltaire, Rousseau, Diderot and Condorcet, and the philosophers from Kant to Kierkegaard, Husserl, Heidegger, Max Scheler, J. P. Sartre and Gabriel Marcel.

It is impossible within this brief compass to do justice to this work which contains many valuable insights and provocative suggestions. The author's bias lies in the direction of Catholic thought.

William A. Mueller

The Epic of Korea. By A. Wigfall Green. Public Affairs Press, Washington, D. C., 136 pages. \$2.50.

Published since the war in Korea began, this is one of the best brief studies of the entire background of that conflict. Early chapters give insights into the country, the people, their religion and customs, but the bulk of the book deals with events since 1945, with the emphasis upon southern Korea under American occupation. The author, who served as Judge Advocate and President of the Board of Review for the trial of Koreans, is sharply critical of the red tape, mismanagement, and lack of any consistent policy which characterized the occupation government under General Hodge.

Those who would understand what the United States will have on its hands at the end of the fighting in Korea can ill afford to overlook this book.

H. C. Goerner

The Pageant of Russian History. By Elizabeth Seeger. Longmans, Green and Co., New York, 1950. 407 pages, plus index. \$4.50.

An interestingly written and popular account of the gripping story of Russia, this book is not so scholarly as

the same story told by George Vernadsky, but, for that very reason, it is better fitted to the needs of the average reader. If one desires to be "up" on Russian history, he should get both, reading this book first. The chief facts of the whole story are here, from Roman days to the end of World War II. Political history constitutes the framework, but excellent paragraphs on economic, social, religious and artistic elements abound. There are many quotable quotes and usable illustrations for speakers. Better maps would help, as would more chronological aids, but the books as is will provide comprehensible and reliable help for those who would know more about what makes Russia tick. More than one hundred pages are given to the period from 1914 to 1946.

S. L. Stealey

The American Impact on Russia—Diplomatic and Ideological—1784-1917. By Max Larserson. The Macmillian Company, New York, 1950. 441 pages. \$5.00.

The subject is one of major importance for the background of the Russian revolution, a later stage of which is just now the menace, the problem, the judgment crisis of the world. The author, a thoroughly educated Latvian, was an important member of the original Kerenski revolutionary regime. He was on the faculty of the University of St. Petersburg and subsequently elsewhere, including Columbia. He is a recognized scholar and authority, now an American citizen. Among other positions he is connected with the Carnegie Foundation.

Without competency for detailed appraisal the reviewer can confidently say that in content and its significance, we have here a work of worth for every student of today's world conflict and distress. To see how the two contending giants were related and collaborated prior to the Lenin-Stalin imperialistic era of despotism is most important. Understanding is the great desideratum and lamentable lack in our current calamitous situation.

W. O. Carver

Kahlil Gibran: A Biography by Mikhail Naimy. Philosophical Library, New York, 1950. 267 pages. \$3.75.

Here is a curious biography of an unusual man. Gibran, artist, poet, novelist, mystical man of deep meditation was a leader and idol of a cult of Near East meditation. Born in the Lebanon country in 1883, in 1894 he was brought to Boston by his mother who with an older son by a previous marriage, left her drunkard, blustering husband and sought relief and opportunity in America for her two sons and two daughters. After a career marked by profound personal and social experiences Gibran died in a New York hospital in 1931. The family was Maronite in faith and the mother very devout. The biographer sums up his subject thus: "Since youth he grappled with such questions as good and evil, life and death, the here and hereafter, and the like. The story of creation, fall, redemption and final judgment as taught by his church, satisfied him but temporarily, for his thirsty mind stubbornly refused to accept things as they appeared on the surface. He shunned the beaten path, the common places, the conventional, the traditional; to this day he continues his solitary quest." He and his confreres constituted a sort of cult of mystery. They produced an extensive literature and a type of art. They were—and are—a limited school of philosophical mysticism.

The author of the biography, first published in Syriac in 1934, was Gibran's closest friend, worshipful companion, soul brother. His book is almost as autobiographical as biographical. One often wonders how much of the subject and how much of the interpreter one is getting.

The story consists in a series of dramatic scenes wherein are depicted and partly described the epochal facts and experiences of the subject. Always it is the soul, the self, not the external and temporal life that are uppermost. The first scene is a graphic portrayal of Gibran's death as witnessed by the author, filled with his thoughts and emotions at the time and, almost certainly, upon later reflections.

Dramatic scenes follow from birth on in more or less chronological order and with an unusual unification of historic actuality and artistic interpretation.

At the end are first a poem by the author, read as "a tribute to the spirit of Kahlil Gibran" at a memorial meeting 19 days after the death; and finally an address "at the Fortieth Day Commemoration Meeting" of the Syrian-Lebanese community in Brooklyn, the subject being "The Living Gibran." In this address is reflected much of the deeper view of the cult which adores Gibran. It is a unique, fascinating, artistic biography.

W. O. Carver

Sagebrush Circuit. By Kendrick Strong. The Macmillan Company, New York, 1950. 194 pages. \$2.50.

This amusing record of the adventures of a theological student from Yale Divinity School during ten months in a missionary parish in one of the western states may be even more significant than the author realizes. In a breezy style which makes good reading, he recounts the more-or-less true story of what took place about 1939 in a small community in the cattle country, the exact location of which is never disclosed. The "villains" in the plot are two girl-evangelists who have invaded the community, preaching a strong Gospel, calling for repentance, and threatening to take over the small church building. It was to meet this threat that the distressed mission superintendent called upon young Kendrick Strong.

The young minister attempted to counter the emotional appeal of the girl-evangelists with a social program which centered in a basketball team and a dramatic club. His narrative reveals that he played the role of a "regular fellow", but made no impression upon the town drunks and bootleggers. While poking fun at the spiritual crudity of the "Gospellites", he unwittingly confesses the barrenness of his own program.

The story ends with Kendrick Strong returning to his seminary studies, apparently satisfied with his brief missionary career. A postscript of two pages is the most telling

part of the book. Returning after about ten years, Strong found the "community church" in dilapidated disuse, and was surprised to discover at the edge of town "a trim little brick church with stained-glass windows and a neat lawn". You have guessed it—it was the "Gospellite" church! Why was he surprised?

H. C. Goerner

The Story of Religion in America. Revised and Enlarged Edition. By William Warren Sweet. Harper and Brothers, New York. 451 pages, plus bibliography and index. \$3.75.

We have used this book, in the older edition, here at Southern Seminary, as a text in a short course in American Church History for several years. Professor Sweet, now at Southern Methodist University, was for twenty-two years Professor of the History of American Christianity at Chicago Theological Seminary and during that time did much ground breaking in the field. This new revision of his book adds a chapter covering the years 1939-50 and expands some significant topics in the older part of the text. Also, all the chapters are subdivided, a distinct improvement. The bibliography is slightly enlarged and the format is greatly improved, but the summary of important statistics has been omitted—a serious omission in the opinion of this reviewer.

The book is the best in the field. I have recommended it to many who have inquired where they could find the best brief treatment of American denominations and sects. Every preacher should have at hand the information Professor Sweet presents. The price is reasonable as today's prices go; so buy, read and keep at hand for ready reference.

S. L. Stealey

If This Be Religion. By Frederick Keller Stamm. The John Day Company, New York, 1950. 116 pages. \$1.75,

No reader of this note will need to be told who Frederick K. Stamm is and has been. Now that he has joined the company of the "has beens" in retirement, like a forceful man will he lift his voice in the living present in messages which need be heard, but which he lacked either the insight or the

courage to speak while still in the ranks of the "official ministry."

"I wrote this book," he says, "because of an inner compulsion". He "came to feel that an elaboration of what was in (his) heart, as well as in the heart of every honest preacher, should thrust itself upon the attention of the church's leadership—the unspiritual quality of which has stranged a gospel which is set to lighten every man coming into the world."

Here it is then in five messages: "speaking what others feel and know"; an indictment that "the church reflects the culture of its environment; the charge that our institutionalized Christianity shows "little respect for human personality; the conviction that "the genius of Christianity (is) not at home in the church; finally "suggestions toward a simplified religion." If these approaches appeal to you go in and face what are set down as facts, judgments and prophetic calls; if they do not stimulate in you curiosity, misgiving, suggestions and challenge toward deeper reality then go off to your secret place of prayer and reflection and try to find out whether you are fit for God's man in this day.

If you do go in you will find that Dr. Stamm has still that disturbing mixture of insight and superficial thinking you have found in him in the past; the same knock-out principle applied by him in half-truth or one-sided statements; the same plea for reality which he still demands unrealistically.

But in it all you will be brought to face with terrific questioning the judgment of Jesus and will realize that in serious truth "it is time for judgment to begin in the house of God" and in the quick of its minister. W. O. Carver

The Dartmouth Bible. Edited by Roy B. Chamberlin and Herman Feldman. Houghton Mufflin Company, Boston. 1950. 1257 pages. \$7.50.

This attractive abridgment of the King James version of the Bible will be of great interest to students of the Scriptures. Including the Apocrypha along with the Old and New Testaments, it nevertheless reduces by half the entire King James version without changing its nature or

spirit. The materials omitted are repetitions and passages of little interest to the average reader today. The editors, a minister and a layman associated with Dartmouth College, were assisted by an advisory board of eminent American scholars. This edition of the Bible is marked by many striking characteristics. There is an up-to-date sequence in the arrangement of the books. Ruth, Esther, and Jonah are placed together because of their similar literary form. The Proverbs are arranged by subject and the Prophets according to their respective dates. The Gospels are combined to give an unbroken account of the life of Jesus, and the Pauline Epistles are arranged chronologically.

Effective titles introduce each subject of scripture and inviting paragraphs take the place of the usual text that is broken by verse indications. Introductory material on the latest critical views are found before each section of the Bible and prefacing each book. Key passages are frequently explained and interpreted by a system of notes following each book.

Another attractive feature is the printing of poetical passages in poetical form, of significant aid especially in the prophets. At the end of the edition are a subject index, maps, a selective reading list and appendices of sources used.

It is stated by the editors that the edition has been promoted in order to increase interest in reading the Bible. They observe that in spite of wide-spread knowledge about the Scriptures today, there is little reading of the Bible. It is their hope that this work will attract the average reader. However, it appears to the reviewer that such an intention would be furthered more if the doubts of scholars about the integrity of scriptural accounts were not so conspicuous in the introductory materials. A positive approach would be far superior. How can the average reader renew his confidence in the Bible while reading opinions about its lack of trustworthiness? It is by such methods that the best of intentions are defeated. The quality of the edition is superb, but the success of the venture will be doubtful.

Clyde T. Francisco

Atlas of the Bible Lands. New York, N. Y.: C. S. Hammond and Company, 1950. 32 pages. 50 cents.

This Atlas is a collection of 33 colored maps and 36 photographs covering the entire period of Biblical history. These maps not only depict Palestine during different phases of Biblical times, but also the great Empires which had direct contact with Biblical events. There is also an up-to-date map of Palestine which is invaluable.

The worth of this Atlas lies in the fact that for a very reasonable price one has a comprehensive and accurate set of maps which can be easily understood by even the more casual student of the Bible. To all Bible students this would be a very valuable volume if they do not already possess a more thorough work such as *The Westminster Historical Atlas to the Bible*.

A question may be raised as to the accuracy of the dates and terms used on page B4. The date of 3800 B.C. for Sargon of Akkad seems to be at least 1200 years too early, besides the misnomer referring to Sargon as a King of the Chaldean Empire. The Chaldean or Neo-Babylonian Empire did not come into being until the seventh century A.D.

E. B. Bratcher

Ugaritic Handbook. By Cyrus H. Gordon. Pontificium Institutum Biblicum, Rome, 1947. 283 pages in three parts.

Part I, pp. 1-128. This volume is the grammar of the Ugaritic language. It includes a study of phonetics, nouns, pronouns, verbs and syntax. There is a table of paradigms. The student who has a knowledge of Hebrew will not find this language too difficult.

Part II, pp. 129-204. This volume includes all Ugaritic texts which are extant. The texts are printed in transliteration.

Part III, pp. 205-283. This part is the comprehensive Glossary which includes every word which can be isolated in the text.

This language has yielded valuable information and light on the Old Testament. The beginning of this study is sufficient to predict that there will be much more in the future.

J. J. Owens

Scripture and the Faith. By A. G. Hebert. Geoffrey Bles, The Centenary Press, London, 1947. 95 pages. \$1.00.

This book guides one into a view of the Bible as a whole. It approaches the problem of the relation of the Old Testament to the New Testament. It seeks to answer the question as to the use of the Old Testament in the churches of today. The difference between the preaching of the twentieth century and the preaching of the apostles is made very graphic. The Bible is the "Book of Faith." Therefore, it is central in the life of the church.

J. J. Owens

The Authority of Biblical Revelation. By Hubert Cunliffe-Jones. Boston: The Pilgrim Press, 1948. 153 pages. \$2.50.

Hubert Cunliffe-Jones, an English Congregational minister and Tutor in Systematic Theology and Modern Church History, Yorkshire United Independent College, Bradford, England, first came to the attention of the reviewer by the publication of his little book on *The Holy Spirit* (London: Independent Press, 1943). In that volume, as in *The Authority of Biblical Revelation*, there is a fine balance of simplicity and scholarship. The authority of God does not rule out the freedom of man, because "the authority of God is the source of man's freedom" (p. 11). Likewise there is a balance between the authority of the church and the authority of the Bible in the gospel, a balance between the origin and the end of the Biblical record, between the academic and churchly use of the Bible, between the analytic and the synthetic study of the Scriptures, between the historical and the theological task of our time. Also the Old Testament must be seen in the light of the New Testament and the New Testament must be seen in the light of the Old Testament (pp. 46-64). Chapters on the history of interpretation and the meaning of the canon survey material familiar to specialists

but reliable for the general reader, and the discussions on tradition and natural theology avoid the extremes of Roman Catholicism as the author has already avoided the extremes of fundamentalism. The fact that the witness of the Holy Spirit, the Bible as the Word of God and the Lordship of Jesus came last is sufficient to indicate the lasting impression of this helpful volume.

Dale Moody

Study Notes on the Bible Books. By Norman H. Snaith. The Epworth Press, London. A series of booklets:

Notes on the Hebrew Text of Genesis I-VIII. First published in 1947, 53 pages. 80 cents.

Notes on the Hebrew Text of Isaiah Chapters XXVIII-XXXII. First published in 1945, 74 pages. 80 cents.

Notes on the Hebrew Text of Jeremiah, Chapters: III, VII and XXXI. 1945, 32 pages. 80 cents.

Amos, Part I (Introduction). First published in 1945, 48 pages. 60 cents.

Amos, Part II (Translation and Notes). First published in 1946, 147 pages. 60 cents.

The Psalms, A Short Introduction. First published in 1945, 40 pages. 60 cents.

These books are designed to be beneficial to the students who do not have ready access to the larger exegetical works. They will be of value to one who desires to have a guide in exegesis and in the understanding of the passages treated. Students will find these books of value to them in their classroom. The titles are descriptive of the contents of each book. They are not exhaustive but are brief scholarly presentations.

J. J. Owens

The Bible and Modern Belief. By Louis Wallis. Duke University Press, Durham, 1949. 176 pages. \$2.50.

The author submits very convincing evidence which reveals that post-exilic scribalism sought to play down the traditions which showed the early priority of Ephraim. After Ephraim faded into the background of Hebrew history, the mission of Israel rested upon the single tribe of Judah, whose priestly scribes constructed a tradition in terms of pro-Leah and anti-Rachel interests.

This book may not be classified by all as under the wire of reverent modern scholarship, but it does apply novel criteria to the analysis of the Biblical documents.

Taylor C. Smith

The Modern Reader's Guide to the Bible. By Harold H. Watts. Harper and Brothers, New York, 1949. 524 pages. \$3.75.

This guide to the Bible provides a comprehensive survey of the Old and New Testaments plus the Apocryphal works. It is slanted for undergraduate students of the Bible and may prove to be an excellent textbook for college classes. Dr. Watts, professor of English at Purdue University, out of his experience in teaching Bible classes in college has discovered that there is no approach to the study of the Bible that provides a satisfactory answer to the persistent question which is in the minds of most students: "What qualities does it possess that have given it a unique role to play in the history of Western culture?" (p. ix). The author does not set forth the proper answer to the question but provides the student with the materials to frame his own answer to the questions in his mind.

Dr. Watts follows the findings of modern scholarship in his survey. His bibliography includes the best of works in the field of biblical studies.

Taylor C. Smith

Lexicon In Veteris Testamenti Libros. Edited by Ludwig Koehler and Walter Baumgartner. E. J. Brill, Leiden, 1948, 1949, 1950. Parts I-VI, 384 pages. 90 cents each part.

When this lexicon is completed it will be a complete and thorough dictionary of the Hebrew Old Testament and of the Aramaic parts of the Old Testament. Each word is discussed in German and English. The first six parts which are now available are approximately one-third of the total work. The print is clear. This lexicon meets the need for an up-to-date, scientific, and authoritative dictionary. It is to be hoped that the remainder of this work will be available soon.

J. J. Owens

Of Another World. By Harold Petroelje. Grand Rapids: Baker Book House, 1949. 172 pages. \$2.50.

Mr. Petroelje, the minister of the Christian Reformed Church, Waupun, Wisconsin, writes here nine chapters on "the origin and character of Christ's Church."

The book makes no contribution at all to scholarly research on the subject. It sometimes employs rather cute phrases in the treatment of an august theme. But not all books must make scholarly contribution, and even the cute phrases are sometimes true. The more serious charges against the book are that the author is not well informed on the literature of his subject; nor does he anywhere clearly distinguish by recognizable norms the church and the culture which he, I believe rightly, sets in radical opposition.

Still, it is really a quite good book. It makes ample and, in the main, fair use of Scripture. It summons the Christian to his high calling in a fellowship which, as the author clearly sees and well expresses, is more of God's making than man's. The book is to be recommended for reading by the people of the churches.

T. D. Price

The Fathers of the Church. Published by Fathers of the Church, Inc., 475 Fifth Ave., New York, 1950. Volumes VI and VII. \$5.00 each.

St. Augustine: The City of God. Books I-VII. (Vol. VI in the series.)

Niceta of Remesiana, Sulpicius Severus, Vincent of Terins, Prosper of Aquitaine. (Vol. VII in series.)

Here are two new volumes in the proposed series of 72 volumes to be published by the company named above. Notices of four previously issued volumes have been given in this quarterly. These are volumes six and seven in the series. Any book may be ordered separately. We recommend that the volume seven above be purchased by those interested in early Church history (fourth and fifth centuries for these writers). *The City of God* is readily available in cheaper editions; however, the introduction by Etienne Gilson is a very valuable analysis of the "City". Volume seven presents for the first time in English the works of Triceta of Remesiana (fl. 400) entitled "The Names and Titles of Our

Saviour," "An Instruction on Faith," "The Power of the Holy Spirit," "An Explanation of the Creed," "The Vigils of the Saints," "Liturgical Singing"—all very significant in the study of the Christianity of the period. "The Life of St. Martin of Tours" by Sulpicius Severus (fl. 400) is perhaps the most interesting of the seven works by this writer. "The Commonitories" by Vincent of Terins (written about 435) is a valuable source for any lover of church history. "Grace and Free Will" by Prosper of Aquitaine concludes the volume.

The translations are by competent contemporary Catholic scholars. Very helpful introductions to the various works are included. Again, we express thanks for these valuable aids to students in our field.

S. L. Stealey

The Imitation of Christ. By Gerard Zerbolt of Zutphen; translated by Albert Hyma. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950. 116 pages. \$1.00.

Apart from the Bible, the most often published and widely read Christian devotional literature is *The Imitation of Christ*, allegedly by Thomas a Kempis of the Windesheim congregation of the Brethren of the Common Life. Thomas a Kempis' work, in four parts and certainly more diffuse than is the one before us, was originally issued in 1441.

Dr. Hyma gives us the "original," shorter, first part of the *Imitation*, in an English translation from the only known manuscript, by Gerard Zerbolt of Zutphen, the teacher of Thomas a Kempis, and librarian of the Deventer congregation. Hyma has argued, in *The Christian Renaissance*, 1925, and in his new work *The Brethren of the Common Life*, 1950, that Thomas was the compiler and editor of devotional writings of the early Brethren such as Radewyn, the founder of the Windesheim Congregation, Ketel, and Gerard Zerbolt. He holds that Thomas took over entirely the materials of this present translation and made it into part one of the *Imitation* as commonly printed.

Another view (cf. Joseph Malaise, *The Following of Christ*, 1937) sees the *Imitation* being taken in the main

from Gerrit Groote's *Spiritual Diary*. Groote was the principal founder of the Brethren of the Common Life.

Whatever may be the facts of the literary history, it is a good translation of a devotional masterpiece which we have before us. By adhering more closely to its subject than does the larger, more commonly circulated *Imitation*, the present work is both more easy and edifying to read.

T. D. Price

An Essay on the Development of Christian Doctrine. By John Henry Cardinal Newman. New York, London, Toronto: Longmans, Green and Co., 1949. 456 pages. \$3.50.

It is good that Newman is coming back into print. There is much of value in what he had to say on any subject. Longmans, Green has already issued several of his works in format uniform with this one. The price of the book is also reasonable.

This New Edition of the *Essay on Development*, comes with a Preface and illuminating Introduction by C. F. Harrold of The Ohio State University; and with an Appendix on Newman's textual changes, through the early editions from 1845 to 1878, by O. I. Schreiber.

The *Essay* first appeared in 1845. Newman had been moving toward Rome for at least five or six years. In September of 1843, he resigned his living at St. Mary's, and preached his last Anglican sermon. For the next two years he was in the kind of anguish which he was so capable of experiencing periodically. He was really no longer an Anglican; he was not yet a Roman. Shortly before the publication of the *Essay on Development*, he made general confession to Father Dominic Barberi, then in Littlemore, and received his first Roman communion the following day.

This book of Newman's is a solid contribution to the study of Christian Doctrine. It deals with a real problem with information and insight. Yet much needs to be said about it, and about the conclusions it contains. Newman was an able student and a somewhat credulous saint. This much is gladly granted. But Newman also was a hopeless introvert

who never analyzed any ecclesiastical or dogmatic subject on which satisfactory conclusions were not already held.

He was also naive in believing that the lessons of history—in this case, doctrinal history—were more or less self-evident, and indicative in each instance of one certain conclusion. The inconsistencies, discontinuities, accidents, and even freaks of history were lost on his orderly and brilliant mind. Newman was a man of grave inner insecurity—he could hardly afford, short of participation in the freedoms and life of God, to accept other than that things do add up to proper conclusions. This aspect in his thought has seemed to me to be a clue to the conclusion arrived at in his *Essay*: viz., that the thought and teaching of the church through history is subject to variety and contrariety, but in the *now*, must be lifted out of relative, temporal context into absolute, divine status. This is perhaps just one way of negating history, by way of divinizing the very present which history has at any given time produced.

The *Essay* reads smoothly, if not easily, and is worthy of reading for its values, for its fallacies (most of which are grand ones), and for its great importance for the history of the nineteenth century Church. Few works of last century are more important.

T. D. Price

An Outline of New Testament Ethics. By Lindsay Dewar. The Westminster Press, Philadelphia, 1950. 280 pages. \$3.00.

Since 1937 Lindsay Dewar has been principal of Bishop's College, Chestnut, England, as well as honorary Canon of St. Albans. Being thus somewhat intimately connected with the Church of England, he approaches his subject from the Anglican point of view. At the same time he maintains sufficient objectivity and scholarship in the treatment of his material that his book has great value for Christians everywhere. He views the individual, transformed into the likeness of Christ, as the real key to the moral chaos of the contemporary world. Also, he looks upon the New Testament as the final source of knowledge regarding what is right and what is wrong. Therefore, he gives an exposition of

New Testament ethics to meet modern needs. He does this in brief compass, but his presentation is comprehensive and effective.

Canon Dewar begins by dealing with the ethical teachings of Jesus as these are given in the synoptic gospels. From there he moves to the teachings of the Book of Acts, which he calls the Ethic of the Holy Spirit. Then he takes up respectively the ethical principles of the Pauline letters, the Johannine literature, the Epistle to the Hebrews, the First Epistle of Peter, the Pastoral Epistles, the Epistle of James, the Epistle of Jude, and the second Epistle of Peter. Throughout, his expositions are characterized by provocative statements which stimulate creative thought. Teachers, pastors, laymen will find this little book to be quite instructive.

Millard R. Brown

The Gospel in Hymns. By Albert Edward Bailey. Scribner's, New York, 1950. 600 pages. \$6.00.

This is the most important book in recent years for the student of hymns. Professor Bailey, an educator, lecturer, and author, is a thorough student of Religion and Art. His serious study of hymns has covered many years and taken him to many lands. We are grateful for his labor.

Hymnals from eight leading denominations in the United State and Canada, an excellent independent book, and a popular hymnal of Britain were chosen as a base of operations. To be considered worthy of mention a hymn had to appear in at least six of these compilations. This list of more than 350 English hymns and translations constitute a valuable and usable hymnal in itself and are representative of Christian praise in our day.

The opening chapter begins with the year 1509 and the rejection of the Roman Catholic Church by the English people. Translations of hymns written before this date enter the stream of English praise as they came into the consciousness of the church. The following chapters are well divided according to the periods of thought and culture and religious

movements, the total giving a bird's-eye view of general church history.

This is an excellent book for the preacher's desk. Not only time, place, circumstances, and authorship are discussed but the text is studied for its inner meaning.

We are using it for a textbook this year.

Inman Johnson

Vocal Approach. By Warren M. Angell. Nashville, Tennessee: Broadman Press, 1950. 76 pages.

We are grateful that every talent of man can be used for the glory of God. Among such gifts is the human voice which we use in speech and song to propagate God's message to the world. Only when the voice is thoroughly trained can it be used to the greatest advantage in the Christian witness.

I am persuaded that we find much more genuine gospel built into the great old hymns than we find nowadays in many modern sermons. For that reason I rejoice in everything that is being done to train human voices to sing the songs of Zion.

Ellis A. Fuller

Film and Education. Edited by Godfrey M. Elliott. New York: Philosophical Library. 597 pages. \$7.50.

If the motion picture film is "potentially a more powerful medium of communication than any other that mankind has yet developed," and if the film is potentially the eradicator of illiteracy and ignorance and the catalyst which can bring about desirable social reactions," then leaders among Southern Baptists need to begin a campaign for the production and use of the motion pictures the like of which no other religious organization ever dreamed. The fact of the matter is that perhaps in the very school which the reader's children or other young relatives attend, movies *are* being used for educational and propagandistic purposes. Let the reader, therefore, look around to see the value of—and the need for—a wide acquaintance with the motion picture as a means toward an end.

To hasten that acquaintance, let him also read *Film and Education*, a compilation of articles by thirty-seven different

authorities on as many different specialized areas and problems related to the use of film in education, i.e., film in "any and all of its uses where it is intended to inform, orient, or motivate its audience to some useful end." The book is well worth every cent of its cost to one who really seeks practical guidance in vitalizing his all-church program with every available technique.

Charles A. McGlon

Winter Wedding. By Martha Barnhart Harper. New York, London, Toronto: Longmans, Green and Co., 1950. 266 pages. \$2.50.

This is an interestingly told story of a young girl who leaves her home in Pennsylvania at the close of the Civil War and goes to teach school in the thriving, then young state of Iowa. The romance which develops between the schoolmarm and two suitors is interwoven realistically with sidelights on the customs and ideas prevalent during the late 1860's. Frequently, the author deals convincingly with racial questions through the conversations of the central characters. This book should be enjoyable reading for older girls.

Mrs. Theron D. Price

The Pilgrim's Progress. John Bunyan's Famous Story Rewritten for Young People. By Wade C. Smith, and illustrated by His "Little Jetts." Boston: W. A. Wilde Company, x, 104 pages. \$1.75.

Now there is no reason for youngsters' being denied a familiarity with that great classic of the imprisoned Baptist preacher in Bedford jail which was required reading for so long, but which in the day of the "Hollywoodized, puerilized" novel appears quite forbidding to so many would-be educators. If we, or our youngsters, are not quite "up to" the original version, we shall find that Wade Smith has done a service for us all in cutting, adapting, and illustrating, so that we can become acquainted with Christian and his age-old progress from the City of Destruction to the Presence of the King.

Charles A. McGlon

Editorial Cartooning. By Dick Spencer III. Ames: Iowa State College Press. 110 pages. \$2.75.

The cartoon has come to be an increasingly popular and effective adjunct to the editorial policy of the newspaper and magazine. Studies indicate that the editorials of the typical newspaper or magazine are read by fewer than twenty per cent of the publication's readers. Yet it is likely that the cartoon, usually on the editorial page, is glanced at by close to 100 per cent of the readers. Thus it is quite likely that the editorial cartoon is weightier in influence than the editorial page itself.

Dick Spencer is a member of the faculty of the School of Journalism of the State University of Iowa. He has written a fascinating account of the history of the American cartoonist's art, of the way in which the cartoonist works, of the ethics and aims of the cartoonist. Mr. Spencer tells how to get started in the field, explains the various types of cartoons, and gives much valuable information as to the techniques which the cartoonist employs as an artist. The book, which is an unusually attractive specimen of the printer's art, is profusely illustrated by means of typical cartoons, some of which have achieved the distinction of "cartoon classics". The volume should be of great value to all who undertake to illustrate bulletins, posters, and the like as amateurs as well as to those who have professional ambitions.

G. S. Dobbins

Character Assassination. By Jerome Davis. New York: Philosophical Library, 1950. 241 pages. \$3.00.

This is an interesting book, in some respects a remarkable book. It is a comprehensive presentation of "Character Assassination," which has been perpetrated against individuals and groups whose attacks are allegedly for the purpose of preserving and promoting our boasted freedoms. Prejudice and hostility against Jews, Negroes, and trade unions are deplored and castigated by the author, and rightly so. But the author gives a striking demonstration of man's inconsistency by engaging in "character assassination" of those whose opinions and practices he opposes. For example, his

dealings with the Un-American Activities Committee is similar to practices of Anti-Semites and the Ku Klux Klan. Incidentally, Dr. Davis refers to his own experience with the "character assassins" as an illustration of the injustice and un-Americanism of what damage can be done to a person or group by character assassins.

The whole book is a demonstration of our rationalizing process which leads us to denounce in others what we approve for ourselves, and certainly shows that people must be just and honest in their characters before they can be trusted to use constructively the freedoms for which we fight.

Ellis A. Fuller

BRIEF NOTICE

Peloubet's Select Notes. By Wilbur M. Smith. W. A. Wilde Company, Boston, 1950. 417 pages. \$2.75.

The 1951 edition of *Peloubet's Notes* is the seventy-seventh annual volume of these celebrated commentaries on the International Uniform Sunday School Lessons. The familiar format is continued, with pertinent excerpts from well-known authorities such as Driver, Delitzsch, Maclaren, Robertson, and Hastings, comprising the heart of the book.

A Torch in Japan. By H. H. Murray Walton. Friendship Press, New York, 1949. 32 pages. Paper 35 cents.

The story of Michi Kawai, dynamic Japanese Christian woman, who developed the first horticultural college in Japan under Christian auspices, and who bravely withstood efforts of the war lords to force her to compromise her basic principles.

So Sure of Life. By Violet Wood. Friendship Press, New York, 1950. 185 pages. Cloth \$2.50. Paper \$1.25.

The biography of Dr. Robert F. Thomas, medical missionary, who since 1926 has served at Pittman Community Center in the Smoky Mountains of Tennessee, under the Methodist Board of Home Missions. Prevented from returning to Malaya as a foreign missionary, he dedicated his life

to this neglected rural post, demonstrating effectively that "the field is the world".

East and West. By Mary Burt Messer. Philosophical Library, New York, 1950. 66 pages. \$3.00.

A Christian Scientist replies to the Communist Manifesto in terms that would probably be wholly unintelligible to the average Communist. Workers of the world who have been urged to unite need only become Christian Scientists to discover that "they are one already"!

Editor's Handbook. By Frances Andrews Vernon. The Iowa State College Press, Ames, Iowa, 1949. 60 pages. 75 cents.

An exceedingly helpful manual of style for writers and editors, covering such topics as Abbreviation, Capitalization, Punctuation, Preparation of News Copy, Headline Writing, Proofreader's Symbols.

Skid Row Stop Gap. By Mel Larson. Van Kampen Press, Wheaton Illinois, 1950. 112 pages. \$1.50.

The thrilling story of Jimmy Stroud and the Memphis Union Mission, a remarkably successful interdenominational rescue mission opened in 1945 in Memphis, Tennessee. Dr. R. G. Lee, Jimmy's pastor, who helped him get started, writes the Foreword, and Mel Larson, of Youth for Christ fame, tells the full story in graphic style. Full of suggestions which other cities might try.

Rural Prospect. By Mark Rich. Friendship Press, New York, 1950. 183 pages. Cloth \$1.50. Paper \$1.00.

The Secretary of Town and Country Work of the American Baptist Home Mission Society develops the thesis that the way to save the country church is to make it truly a *community church*, serving the entire community, ministering to all of life, in close cooperation with other agencies which are seeking to improve rural life.

Fire Upon the Earth. The Story of the Christian Church. By Norman F. Langford. Westminster Press, Philadelphia, 1950. 207 pages. \$2.00.

Church history simply told. An attempt is made to delineate the great epochs so that readers with little background in history can know the central story of the Christian Church, its heroes, heretics, problems, failures, and triumphs. Protestant viewpoint, fair treatment. Useful to teenagers or to adults who must begin at the beginning. Brings the story up to 1948.

The Cities of St. Paul. By Sir W. M. Ramsay. Grand Rapids: Baker Book House. 452 pages. \$4.00.

This is a reprint of the Dale Memorial Lectures delivered in 1907 in Mansfield College, Oxford. (The publishers have secured excellent reproductions of the original plates).

All of Sir W. M. Ramsay's books are valuable and none of them will ever really be "out of date." It is commendable that the Baker Book House has placed this excellent Ramsay book within the reach of present-day students, teachers and ministers.

The Sabbath and the Lord's Day. By Charles L. Feinberg. Wheaton, Illinois, 1950. 32 pages.

A helpful statement for those who are troubled by Seventh Day Adventism. The treatment is scholarly and within the framework of dispensational fundamentalism. A reprint from *Bibliotheca Sacra*.

The Glory of Christ. By John Owen. Chicago: The Moody Press, 1949. 285 pages. \$3.00.

Another title in the Wycliffe Series of Christian Classics edited by Wilbur M. Smith is the last work by the seventeenth century English theologian John Owen. His devotion to Christ, reflected in this volume, is a stimulus to faith today.

Giving a Reason for Our Hope. By Carl F. H. Henry. Boston: W. A. Wilde Company, 1949. 96 pages. \$1.50.

The questions are as interesting as the answers because they indicate the concern of the average student of today

even though they originated in Hollywood, California! Professor Henry's method is perhaps the best approach to students and his answers to religious questions of every type are helpful if not always sufficient.

The Progress of Doctrine in the New Testament. By Thomas Dehany Bernard. Grand Rapids: Zondervan Publishing House. 244 pages. \$1.75.

After eighty-six years this work is valuable enough for Dr. Wilbur M. Smith to encourage a reprint. It is doubtful, however, that the student of New Testament theology, with twentieth century criticism on his hands, will find much help here.

Can You Tell Me. By Dena Korfker. Grand Rapids: Zondervan Publishing House, 1950. 96 pages. \$1.50.

This is a book of answers to some of the perplexing questions children ask. The author, in the main has done a superb job. The answers are forthright, Christian, and expressed in the terms that a child can understand. The questions are pertinent. The pictures are striking. The format is excellent.

On The Road To Emmaus. By William and Vivian Lessel. Wheaton, Illinois: Van Kampen Press, 1950. 12 pages. 35 cents each; \$2.75.

A play for Easter, in three scenes. Requires four women and four men; one set. Dialogue simple; and other requirements for production not very demanding.

Friends of God. By Costen J. Harrell. Nashville: Abingdon-Cokesbury Press, 1950. 158 pages. \$1.25.

Abingdon-Cokesbury Press is to be commended for the splendid devotional books which it is making available. The brief devotional messages in *Friends of God* are valuable for personal, family, and group worship.

The Story of Jesus. By Blanche Hoke. Philadelphia: The Judson Press. 200 pages. \$2.00.

This book represents development of the idea of full-sized textbooks for use of Junior boys and girls in the Sunday school. Miss Hoke's volume is intended for the teacher,

and is matched by two pupil's books containing enriching stories, pictures, homework, etc. This teacher's book is well prepared, educationally sound, stimulating and suggestive.

Becoming A Christian. By J. R. W. Stott. London: Inter-Varsity Fellowship of Evangelical Unions.

A booklet of 20 pages setting forth the "plan of salvation" with simplicity and clarity.

The Bible Cryptogram Book. By Edwin E. Willoughby. W. A. Wilde Company, Boston, 1949. 36 pages.

An unusual combination: a simple manual of secret writing de-cyphering combined with Bible Study. When the eager young detective solves his cryptic message, he has a familiar Bible verse. An idea for Training Union leaders.

The Teacher's Techniques. By Charles Elmer Holley. Champaign: The Garrard Press, 1949. 360 pages.

This is a more or less elementary discussion of teaching techniques as related to secondary education. It could be used as a text in an introductory course in principles of teaching. The emphasis in the treatment tends to follow more the Herbartian theory of teaching than the progressive theory.

Teaching That Makes a Difference. By Irene Smith Caldwell. The Warner Press, Anderson, Indiana, 1950. 111 pages. 75 cents.

The author discusses the latest educational principles in a simple, practical fashion. It is particularly adapted for the large group of Sunday school teachers who have not had the advantages of an advanced course in education. It is highly recommended for all who teach Juniors and above.

Youth Programs for Special Occasions. By Ruth Schroeder. New York: Abingdon-Cokesbury Press, 1950. 256 pages. \$2.50.

This book contains thirty-five worship programs for young people, some of them for special seasons of the year and some based upon special themes. These programs deal with the problems, interests, and needs of youth and are written in a manner that would be immediately appealing. There is a variety of presentation, with the drama having

a large place. The programs are worshipful, challenging, and spiritual.

Training the Local Announcer. By S. B. Gould and S. A. Dimond. Longman, Green, and Company, New York, 1950. 224 pages. \$2.50.

This book for beginners in Radio Announcing is well adapted to private or class study. It is sufficiently comprehensive in its description of the duties of the Announcer and the drills and practice materials are excellent. The preacher who broadcasts will find some useful information here.

Radio Listening in America. By Lazarsfield and Kendall. Prentice-Hall, Inc., New York, 1948. 172 pages. \$2.50.

This book is an interpretation of a survey of Radio made by The National Opinion Research Center of the University of Chicago. After analyzing what the people think of Radio some suggestions are made to the industry which would greatly benefit the listening public.

Radio and Poetry. By Milton Allen Kaplan. Columbia University Press, New York, 1949. 295 pages. \$4.50.

Here is an extremely interesting and informative book. Many intelligent persons are totally unaware of the number of significant programs presented by Radio. The author gives the story of the development of Radio Verse and gives a scholarly interpretation of its importance to our culture.

The Boatswain's Boy. By Robert C. Du Soe. Longman's Green and Company, 55 Fifth Avenue, New York, 1950. 227 pages. \$2.25.

An exciting story of adventures on the high seas told against the background of the War of 1812. Written especially for older juniors and intermediates in a vigorous and readable style, it will be enjoyed by the older reader also.

The Lost Lamp. By Sarah Jenkins. Thomas Y. Crowell and Company, New York. 1950. 224 pages. \$3.00.

A faithful portrayal of the life of a Methodist minister and his family. It is a warm human story that most people who have been closely connected with a minister's family will find both amusing and inspiring.

Alexander The Great and The Hellenistic Empire. By A. R. Burn. The Macmillan Company, New York, 1948. 297 pages. \$2.00.

A. R. Burn, lecturer in Ancient History in the University of Glasgow, adds to his previous studies in Greek history this well written and fascinating account of Alexander the Great. In the final chapter of the book Mr. Burn raises three questions concerning the life and achievements of Alexander: How much did Alexander's triumphs owe to the circumstances of his time? How much difference would it have made if Alexander had been killed at the outset of his career? How much difference would it have made if Alexander had lived thirty years longer, and left an able son behind him?

BOOKS RECEIVED

Sunrise in the Nation's Capital. By Dale Crowley. Wheaton, Ill.: Van Kampen Press, 1950. 192 pages. \$2.00.

A Year of Children's Sermons. By Joseph A. Schonfield, Jr. Boston: W. A. Wilde Company, 1950. 219 pages. \$1.75.

Bible Lessons for Juniors, Book I. By Andrew Vander Veer. Grand Rapids: Baker Book House, 1950. 88 pages. 75 cents.

The Little Boy Who Lost His Name. By Theresa Worman. Moody Press, Chicago, 1950. 14 pages. 25 cents.

The Little Girl Who Found a Bird. By Theresa Worman. Moody Press, Chicago, 1950. 14 pages. 25 cents.

The Unknown Disciple. By Francesco Perri. The Macmillan Company, New York, 1950. 329 pages. \$3.50.

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